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THE SPIRITUAL MAGAZINE

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

Who are Spiritualists? They who affirm:—

1st.—God is a Spirit.

2nd.—Angels “are Spirits sent forth to minister,” visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called Special Providences.

3rd.—A knowledge that Man passes out of his body a living intelligent substance.

4th.—A knowledge that under certain conditions many such can and do visit, and also as “Ministering Spirits” assist the families they are connected with by ties of affection.

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Spiritualists! Our Battle Cry is now—ATTACK.

CONTENTS.

	PAGE
SOUL IN NATURE - - - By J. ENMORE JONES	241
THE NERVES OF THE SOUL - - - By F. J. COOK, Boston, U.S.A.	256
MONADS.—ROYAL INSTITUTION, MAY, 1877	260
ANSWER TO “I DIFFER” (“DE CUPIDINE”) By HENRY G. ATKINSON	262
WHAT IS A SPIRIT? - - - - -	264
THE REPORT OF THE COMMITTEE OF THE SPIRITUALISTS’ DEFENCE FUND	266
HOW THE APOSTLES (Mediums) WERE RECOMPENSED - - -	268
LAW.—THE THREE MEDIUMS - - - - -	269
ETHEREAL PHENOMENA - - - - -	274
LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF - - -	280
EDITORIAL - - - - -	283
REVIEWS—	
Lights and Shadows of Spiritualism By D. D. HOME - - -	285
MUSIC.—“Meeting and Parting” - By HERBERT BAINES - - -	286
POETRY: Physical Life: Eighty Parts Water.—An Evening Hymn.—	
Worship the King - - - - -	288

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Spiritual Magazine

OF PHENOMENA

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JUNE,]
1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.
210.]

SOUL IN NATURE.

By J. ENMORE JONES.

SOUL, like light, is one of three. It is difficult to ponder on the nature, powers, and action of the one, without being enveloped in the other energies that have separate powers, yet have duties and developments allied the one with the others. Soul is an ethereal substance in intimate union with the solid—so intimate as to appear as if a part of it. Soul is attached to the solid by chemical affinity, and acts with it directly and indirectly be that solid mineral, vegetable, or animal.

Soul has by careless writers been considered as life—intelligent life. Through poetry and prose has this error been perpetuated, and endless confusion of ideas been the result. Soul has no more life in it than a stone. Man is not a soul. Man is a spirit. Spirit is not the hair on a man's head or the heat that oozes out of his body.

The soul under ordinary conditions is unseen by the optical powers of man, because of its ethereality when compared with the solid and comparatively opaque substance called the eye.

Comets are the representatives of the soul in action free of the solid or earth as they speed through the universe, yet a substance. Sometimes they are seen as if to part company, and, like two race-horses, neck and neck fleeing in space, fleeing in the same route, having a light in and of themselves. Our sun has no effect on them; they speed through and beyond his range. Onward, onward they flee, and after generations of men have lived and passed away, true to the day and hour they re-appear; not wandering, not erratic, but regular, subtle, powerful, they

pursue their track in space and perform their allotted tasks ; their stream-lights may be as with Donetti's comet, millions of miles in length and thousands of miles in thickness, yet so ethereal in substance that stars are seen *through* them with increased vividness.

The Designer never creates in vain. What is the use of comets? Lacking a better solution from elsewhere, I conceive comets are *the toners* of all the stars in the universe. They are the phosphorescent substances created for the purpose of acting as equilibriumizers, as positives and negatives to the worlds in space, giving to as positives and taking from as negatives and as need requires. Though not possessed of solidity or mineral density or life, they are endowed with power and MOTION from a source beyond the earth-balls of our solar system. Comets *prove* that there are ethereal substances, luminous substances not attached to, or dependent upon our earth or sun, for existence or life ; therefore well may they be the *emblems* of the Soul, a substance allied to, but not dependant on the body of man for existence and life, yet existent and capable, though so ethereal, of being controlled and subject to laws as firmly as is this earth, and must therefore be recognised as a body, though devoid of solidity. If earth's denseness can by a process be transformed into the semi-transparent substance called flesh ; in which state that subtle something called life or spirit can control it, cumbersome though that flesh may be—so may the ethereal, by a process, also be transformed into a soul-flesh, or body of parts and members ; in which state life or spirit can control, and that more energetically—more instantaneously—than when it had the severer task of solid matter to vitalize and move.

Cometary bodies have their existent body or substance, though ethereal—they, like the earth, have a separate existence, though acting in concert with our sun ; as the sun does through its affinity with mightier suns in the far-off prairies of the universe. Dare I reason from effect to cause, and conceive that in far-off space there is the embodiment of surrounding elements in the substance cometary, as life in seed ; and that the internal ebullition throws portions of that substance off into space, as the asteroids from the broken-up planet were thrown off and have each a separate place in space, and flee in their orbits in what with astronomers are called "eccentric," but what in fact appears to be the great creative orbit form of the universe—the egg shape, a shape the essence of beauty in the human form, and acknowledged in the fine arts as the principle of beauty in all the works of man ?

A Comet is the representative of the Soul. In the heavens it speeds its course—it is without solid, without spirit and

intelligence. A comet gives the answer to the fallacious, specious statement of the mere Materialist, that spirit and soul cannot live unless incorporated with the solid, be it mineral, vegetable, or animal. Tell me what a comet is, and I will tell you what the soul is; tell me its powers, its duties, and I will tell the powers and duties of the soul. Without solid and without spirit, its movements are as regular and systematic as the solid orbs which flee in space. It has shape and dimensions; and yet, as I before stated, it is so ethereal that the stars in the heavens can be seen through it with even greater brilliancy. In solids, atom is like atom; pile them, and they become mountains—mountains so high, so abrupt, that the human foot has never trod their pinnacles. Atom on atom constitutes the solid earth on which we exist. So it is with a comet; atom on atom of its ethereality pile themselves; they cohere; they are thousands of miles in height, in breadth, in thickness; and yet so refined in essence that they are not only transparent but luminously transparent. The surface of a comet has its mountains and its valleys as earth has; it moves in its orbit, though that orbit may take 550 years travelling at the rate of 880,000 miles per second—cast and comprehend the distance if you can. Atom to atom of solid marble 6 feet by 18 inches broad and 10 inches thick chiselled into shape, make the form of man. Atoms of comet body 6 feet by 18 inches broad, 10 inches thick, and clouded into the shape of man, are not visible at the same distance; the solid is visible to the eye at a few yards, but the cometary body so finely formed, is invisible even at arm's length. Both have powers, each in its order; but both are without spirit, life, or intelligence. Spirit being more subtle, more ethereal than either earth or comet, can by reason of its superior ethereality *penetrate* the soul and body, as electricity does every separate atom of granite, earth, water, fish, bird, and animal on our globe, as well as every atom of comet body. Reasoning from the evidences around us, it is an easier task for spirit to incorporate itself with soul than with solid body, because of its less resisting power. The proofs of the existence and intelligent action of a power in nature, superior to either earth or comet, I will hereafter produce. In the meantime let our examinations be in connection with soul power as developed in the solids of this earth.

That luminosity exists, and appears at times over large tracts of country, we refer to the great dry fogs of 1781 and 1831 as evidences. Read the following:

"The fog was *slightly luminous*, such as might be supposed to proceed from a slight degree of phosphorescence, while it prevailed at the new moon, and therefore in the total absence

of moonlight. The light proceeding apparently from the fog was sufficient to render objects visible at distances of two and three hundred yards. This fog commenced the same day at places very distant from each other, such as Paris, Avignon, Turin and Padua. It covered a part of the earth's surface, extending north and south from Africa to Sweden. It lasted a month. That the atmosphere did not convey it over the regions in which it prevailed was proved by the fact that its position *was not* affected by winds. Whatever direction the wind took the position of the fog remained the same. It prevailed equally at all accessible heights above the surface. It was as dense upon the summits of the Alps as upon the plains of France. The heavy and constant rains which fell in June and July, and the storms of wind which accompanied them, did not dissipate it. Hydrometric instruments exposed in it indicated a complete absence of humidity. The dry fog of 1831 spread over three continents, commencing in Africa on the 3rd of August, Odessa 9th, France 10th, United States on the 15th, China towards the close of the month. Like the great fog of 1783, this fog seemed to have a proper light. During its prevalence there was, strictly speaking, no nocturnal darkness. During the month of its prevalence there was *light enough at midnight to read the smallest written or printed characters.*"

From the investigations as incidentally unveiled in previous pages, we wish to lay down the broad fact that all substances in and on the earth are continually shedding a soul-essence of the same nature as itself; that these essences, or emanations, have a body or substance—are endowed with light; that minerals, earth, vegetables, reptiles, fish, birds, beasts, and man, give out into the atmosphere these essences; if so, the reason is plain why Spirit, a body more subtile than these essences, can attach itself to them, while in a condensed state, analogous to the condensation of the solid particles as in the body of man, retain a power over those elements, or soul-emanations—work in and with them, the same as heretofore, minus this solid or inert portion, and yet all be unseen by man, because more *subtile than sight*. Whether the solid is the parent of the gases, or the gases the parent of the solid, it is unnecessary to investigate, as it would lead us into a maze of evidences in favour of both views; and at the close we should not be one step nearer to the settlement of the great question—Can Spirit exist without the human body, and without the human soul? Let us therefore leave all discursive subjects, many of which rise in the mind as interesting and useful, but which would lead to such generalization as effectively to dissipate our thoughts rather than concentrate them towards the main object in view.

The evidences of soul-essence must of necessity come through the power of the five physical senses in Man :—Seeing, Hearing, Smelling, Feeling and Tasting—powers varying in intensity according to the chemical constituents of which each man may be composed, or the elements by which he may be surrounded. Take the savage Indian, and pit him against the civilized European for seeing, hearing, and smelling capabilities, and the superiority of the savage is at once perceived. His sense of smell seems almost akin to the bloodhound, whose individualism of smell is so great that on smelling the garment of a man, he can trail the foot-smell left on the ground hours previous, and track his victim over hill and valleys, proving that the thing smelt is a *substance*—has an existence, though unseen by us—a tenuity beyond our calculation, and is an additional proof of substance apart from the visible solid body. Again, take the fragrance of flowers; take musk, or the smell which issues from tobacco smokers and spirit drinkers, even when the tobacco pipe and glass are not visible; and we have proof, not by eyesight, of soul existence, but by a power much more subtle than sight—smell.

Having established the EXISTENCE of *apparitional* bodies floating about, unseen by man in his ordinary state; the question arises, Does the eye *ever* take cognizance of such substances? The answer is unhesitatingly YES. There are some persons so chemically constituted, and whose eyes are so sensitive, that in the dark they see those substances floating about in divers colours, red, yellow, blue, &c.; they see them as they emanate from the solid body, and see them mingling, and also changing colour while mingling with other aerial substances; and as on the average one woman in three and one man in five is possessed of this power, the truth of the assertion now made may be easily tested by any one who doubts. Sinking the literary We, into the individual I,—I would here present a few of my experiments as to those emanations from shells, stones, and other substances; made at a time when the wonder-working power of MESMERINE was engaging my attention, with the view of finding out what it was that produced the variety of phenomena. Having solved the problem as published under the title of “Mesmerism Solved,” I need not refer to it further, than extract the record of some experiments which bear directly on the branch of the subject we are considering; first calling the reader to the proof so often realized in his own experience, of even the existence of invisible solid particles floating around him while engaged in the ordinary duties of life. Let him look round the room he now is in; he sees no atoms floating, he feels none; but let a ray of sun-light dart through the room, and in

that ray will he see thousands of dust-particles floating, which his breath will send hither and thither, in gyrations apparently eccentric; but in reality borne along by a fixed law, by substance-power superior to the particles, though invisible to him.

As effects cannot be produced without a cause, and results have to be traced to their origin, I first copy the remarks I made in 1853, under the heading of POISONOUS ESSENCE FROM SHELLS AND MINERALS.

"As being in close connexion with disease and essences, I draw the special attention of the medical profession to the serious physical injury many delicate persons receive, especially females; from the very common, very natural, and English-like custom of placing specimens of minerals, crystals, and shells upon the sitting-room tables and elsewhere. There they are—meteoric stones, rock crystals, iron ore, calcareous spar, gypsum, fluor spar, loadstone, zinc-blende, alum, shells, &c.: all choice specimens of some of nature's wonders, gratifying to the eye, and instructive to the scientific mind; but from atmospheric action, ever throwing off an essence, producing in many headache, spasms, faintness, irritability, &c., and by their effects puzzling both patient and practitioner.

"Several kinds of SHELLS I have found to have a powerful effect on animal matter, producing, when held in the palm of the hand, a drawing of the fingers, as if to cover the shell, tingling, numbness, pain running up the arm, stiffness of the muscles, and acute pain in the head. My attention was drawn to the subject, from one of my sons showing a female his collection of shells; and on her expressing to him the pain she felt on holding several of them, I was surprised and so interested, that I at once commenced experiments, to find out the class of shells most powerful. I have tried four females since, and found three similarly sensible to shell influence or essence. One little shell the size of half a walnut, called *Purpura hippocastanum*, I placed in a young lady's hand a few evenings ago, and the effect was so powerful as to produce in about four minutes contraction of the fingers, and pain and rigidity in the arm, so marked that I hastened to remove the shell for fear of consequences. I then made quick passes with my hand from the shoulder down, and off at the fingers, at the distance of about an inch from the arm—the pain ceased, and the rigidity was removed; showing first, the extraordinary power of Shell Essence; and second, the extraordinary drawing power of Human Essence; call it mesmerism, animal magnetism, or any other "ism" we please. And as *fully one-third* of the population are susceptible to mineral and shell influence, the importance of removing these objects from their present resting-places must be obvious.

"SHELL MISCHIEF.—On the 9th of May, 1853, I purchased in the city some thirty shells, such as I thought might have power; in the evening I tried twelve of them, when the effects from these were so surprising and distressing, that I had suddenly to stop my experiments in consequence of one of them rendering the patient insensible, first having caused rapid and acute pain in the arm and head. I removed her to a sofa, and took the shells off the table and placed them on a sideboard, in two rows, and in the order the experiments were made. In a short time I was *amazed* to perceive the patient, while still insensible, gradually raising her clasped hands, turning them towards the shells on the sideboard, and stretching the arm out at full length towards them. By force I placed her hands down; but the raising was again carried on, and her head and body gradually followed; so that I had to get her removed to another room, separated by a nine-inch wall, passage, and lath and plaster wall, from the SHELL BATTERY, shall I call it. Yet strange to say, the phenomenon of raising the hands and bending the body towards the shells, was again commenced. I then ordered their removal: they were placed in a back room and in three other places, one of which was outside the house; and at each removal the position of the hands altered to the new position of the shells. This occurred on Monday, the 9th, and the patient continued insensible, with a few minutes' intermission, till Friday evening, the 13th. On the Thursday the arm that held the shells was swollen, spotted, and dark-coloured; and on the Friday morning that was gone and there appeared a yellow tinge on the hand.

"Another young lady I was trying at the same time, on the 9th, was similarly affected; but as I refrained from giving her the *Chama*, and as the action was not so rapid as in the other case, I was enabled so to control the essence that she was only in a state of torpor for a few hours—in passing I may state that the *Auricula auris mida* I gave her produced 'cold, contraction of the hand, shiver right through me, pain up the arm, pain in the eyes and head, dizzy feel.'

"The deductions gathered from the foregoing experiments are:—*That a strong magnetic power resides in numerous tropical shells—that that power pierces walls—that some shell-fish are poisonous; and that the shell being manufactured from the fish partakes of its poisonous quality, and therefore shells are not only injurious but dangerous to delicate persons, and ought to be removed from all living and sleeping rooms.*"

The foregoing incidents and deduction will doubtless interest the reader; and I hope the knowledge will be applied to the *practical* benefit of our friends and others, who, unaware of

the energy of the "invisible" around them, are punished in health and temper by the irritables which decorate their home."

There are some shells which of course are not injurious, but innocuous and some beneficial; some will, while held in the hand, act as a narcotic, produce a soft "delicious" feeling; some produce chill, some warmth. If I were to lay down a law for guidance, it would be: *That the shells of all fish which are innocuous, or beneficial as food for man, are safe for display or handling; while all shells, the produce of fish unfit for human food, are unsafe for display or handling.*

Strong constitutions may not consciously feel what delicate constitutions do.

Pursuing my investigations the thought arose, How or why are these effects produced? and as one discovery seems to be the highway to another, and a clairvoyant about the same time having declared that she saw colours proceeding from shell and stones, I determined to ascertain the results which might be produced under favourable conditions. I therefore darkened a room, so that to me all was invisible, and placed in a corner of that room a lady. After allowing a sufficient time to elapse, so as to be certain that neither of us could see any object in the room, I went out, selected a number of differently coloured foreign and British shells, mixed them and brought them into the darkened room wrapped in paper. After resting a short time, feeling my way to the piano, on the opposite side of the room to the lady, I commenced to lay the shells down one by one, when to my delight the sensitive exclaimed, "Oh, how beautiful! I see a red light coming up all over a shell, and I see a smoke above the light." I then laid down another, and it produced a blue light, and so on. I placed the shells in a row according to the lights asserted to be issuing from the shells, the lady correcting me when I placed any shell in a wrong place; she asserted that the mild soft mellow lights were very beautiful, that by the lights she plainly saw me and the several articles of furniture in the room, that the lights from some were more intense than from others; and that all of them had the appearance of smoke above the flame, more or less dense, as we sometimes see above a candle. I wrote the names of the colours on pieces of paper and placed them against the asserted colours, and then opened the doors and shutters, and found the proof of the truthfulness of the whole by the external colour of the shells corresponding to the colours as seen by the lady, with one exception, the external of which was white. Since then I regret I did not break the shell to ascertain whether under the layer of white there was not the colour as stated by the sensitive. I, from the foregoing and subsequent experiments, saw how it was

that brimstone held in the hand affected the nerves of taste, how medicines applied externally and internally produced so powerful an effect on the human body—that it was not the solid or body that produced the result, but the soul essence or energy, which as a positive, being absorbed by a negative, produced results. That there is a general principle in nature, which is more easily observed than understood; by which affinity develops the soul-power, as iron free from magnetism, when merely stroked with a magnet, develops powers which reason and observation would never conceive it possible for iron to produce if eyesight did not extinguish disbelief by demonstration. So the souls of minerals, vegetables, and animals, when allied to body, develop results, which but for proof would not stand the test of reason; but which we, from our being accustomed to the phenomena, take for granted as common, logical, and to be expected from the amalgamation of bodies; but the thin-skinned depth of which knowledge is at once displayed if any apparently new development in nature is produced by the same laws. Then reason in books, pamphlets, and newspapers is seen to be rough-shod, riding down facts.

Before quitting the very interesting subject of shell-lights, I will here refer to information given to me a few years ago by a lady as to the belief in Kent of "Shell Fire." That when shell fire appeared on a person's dress in company or on articles of clothing in the wardrobe of any person, it is the death-sign for that person. That she has seen the shell-fire under both circumstances, followed by the immediate death of the parties, though they were at the time well; that when at the sea-side, by Ramsgate, she had often handled shells, and there has seemed to come out of them a pale pink light; that one particular shell produced a "happy feeling," and there is a shell which she and her playmates used in fun to give to persons to hold which produced a withering of the hand, making it all "wrinkley." I presume, therefore, that the "premonition lights" being so like the lights emanating from shells, are popularly called "Shell Fire." I find that on an average the proportion of seers are, as I before stated, one female in three, and one male in five. Personally I have never seen such lights; the nearest approach was seeing fish bones in a dark cupboard, and a body of blueish white light from the inside of a canister containing broken-up loaf sugar; and again a few weeks ago, when the light or phosphorescence from a "Finnan haddock" was so great that I could see the words in a book, and my clothing was made visible when I placed the fish near me; the light came from the back bone. Herrings move in shoals, often from eight to ten miles long by two to four miles wide,

and of a depth unknown. The place they occupy at night is phosphorescent. Some fish in the southern latitudes produce a perfect sea of light.* STONES also shed light, and I have spent many weeks and months in experimenting on the soul-powers of stones. I find they have their colours according to their natures, and that the *lights* shed have a *powerful* effect on human health. There are not poisonous qualities in stone as a general rule; but there is a powerfully healthy and unhealthy quality in them. Memory, while I write, wells up many of the scenes I have witnessed from the experiments made with stones, some of a grotesque and others of a painful kind; and as time and opportunity have only allowed me to examine the vestibule of knowledge on these occult operations in nature, while the palace is beyond, I would here give a little of what I have observed so as to excite those who are younger, and who are less pressed on the battle-field of life, to pass in and do good service to their fellow-man by discovering the harmonies of nature and so lead the mind of man to adore the Creator of such a globe of wonders.

STONES of a particular kind have powerful curative energies; this I discovered accidentally through the perceptive powers of a CLAIRVOYANT or clear seer; one who, when her eyes are closed and body is in a peculiar magnetic state, has her perceptions opened, independent of the *usual* visual powers. Many deny the existence of such a power; they laugh, deride, and sneer at the assertion of such a power; to such I would, in passing, advise a suspension of their risible energies, and in place thereof take a business-like consideration of the subject by personal examination; possibly I may, in the proper place, give a proof by the evidences which upset my belief in the existence of the power called clairvoyance; at present our attention is to be fixed on stones.

If stones of a particular quality have the power of neutralising disease by a patient holding a given one in the palm of the hand, or having it applied to the sole of the foot, or to any diseased part of the body, the stone has effected the cure without any diminution or pulverization of the solid. The cure must have been effected by *something unseen* out of the stone, which, entering the human system, effects the cure. On pursuing my experiments in the same manner I had done with shells, I found that, as I before stated, every stone shed a light, which lights were of divers colours—white, black, red, yellow, and blue, with their shades. That those lights were *absorbed* by the body of the patient, and by the law of demand and supply,

* Lately I saw a lobster so full of light that I could see the skeleton of the fish clearly, and the articles in the dark cupboard; the sight was very interesting—was beautiful.

the nerves and ligatures of the human body became conductors of the lights to the diseased part; and in proportion to the intensity of the light issuing from the stone into the body was the rapidity of the cure effected. Some stones appeared to have a great affinity to the nerves, and their effect on the patient was so great as would in olden days have had the credit of the results thrown on the shoulders of the "devil." Indeed, in passing, I may say that the earnestness of my researches, in going far and near to collect stones of various kinds, and trying their powers on diseased persons and others, caused a report to be spread that I was in league with that notable personage; and if I had not understood the fact that the chemical light-power of the stone produced the effects, I might have supposed the existence of a supernatural power in action. Let me here narrate one instance which flashes in my memory. I cannot paint it in words, or give the minute atoms of incident which made up the scene; but having by means of sensitives learned the nature of the stones and the colours of the light streaming from them, I used my reason in suggesting experiments. Take this incident. I placed a female sensitive on a chair on glass stands; I placed two stones of a peculiar colour in a jug of water, previously tying a worsted thread round the stones, wetting the worsted, and placing the other end in the patient's hand. I performed the same operation with two stones of another kind; the patient was talking at the time about something which had no connection with the business. I placed the second string in her hand, when up bounded the patient, and she was shot off the pedestal like a rocket, the very picture of fright. I said, "What's the matter?" She tried to speak, but she seemed tongue-tied. She stuttered and shook from head to foot, which, with the affrighted face, produced one of the richest scenes of the comic I had ever seen. Perceiving my out-of-season enjoyment she tried to look angry, but the effort increased the grimace. The girl then seemed aware of her ludicrous position—commenced laughing, but could not get complete control of the muscles of the face. There, standing in the middle of the floor, unable to move a step, she was laughing, grinning, and stuttering her wish to be free. I had ample proof of the power of the unseen soul-essence light or body issuing from stones. Guided by my knowledge, I selected a particular stone to cure a gathered finger my late wife had; the gathering was full, the pain great. I requested her to place her finger upon the stone, which was one about 4 inches by 2 in size. In about 20 minutes the whole of the matter was absorbed by the stone, leaving the stone discoloured and yellow with the matter, and my wife's finger free from any vestige of it, and quite healed. The

power of certain stones on the nerves is astonishing. I used to carry in my waiscoat pockets two stones; with one, when held in the palm of the hand, sensitives were driven into slumber, as if a narcotic had been administered; with the other I could, as if by an electric shock, neutralize the narcotic influence of the first, and restore to a normal condition. To persons suffering from affections in the nerves, causing neuralgia, irritability, &c., the holding of that description of stone in the palm of the hand would remove the irritability, &c.; and if the mind were clouded, or, in other words, the nerves of the body were in an unhealthy state, the stone light would neutralize the mischief and restore the nerves to their natural tone; the size of the stones were half an inch by a quarter of an inch in thickness. If I were writing a book on diseases, their cause and cure, I would here amplify by showing certain laws, very simple when pointed out, which would show the nerves to be the helm which guides the ship of man's body. Their ramifications, their root in the brain, the minute size of the root or life-power which governs the whole fabric of the human body; and the lights from any distinct genera in nature, getting possession of that root or helm, if guided by intelligence, say human, will pilot that body, with its powers, whithersoever the helmsman wishes. This helmsman power over human being will be developed hereafter, when we, leaving the consideration of the body and soul powers, come to the soul and spirit powers in nature.

Suffice it to say, that with the influence from stones I have produced tempers, dispositions, and language fit only for devildom, in persons whose previous life was of a contrary nature. I may here say that, on mentioning my discoveries, I was told by a lapidary, that he had an old book published some hundred years ago, stating that gems, such as diamonds, amethysts, rubies, garnets, &c., had curative powers. I saw and read the work, and evidently the author had a glimmer of the truth; but it was so mixed up with other things and the sayings of the alchemists of the olden days, that it would rather lead a reasoning mind off the track. However, there are both curative and clarifying properties in precious stones; the diamond, and one kind of rock-crystal possess, great power; and with sensitives, are of great use in clearing the nerves and refitting them for mental action. I will close up this portion of the evidence by producing from my own family two proofs of the power of stones.

A kettle of boiling water fell over my foot one evening, the pain was excessive, my shoe was off, but the stocking on. My wife suggested that I should use a stone. At first I refused, as I thought my system so tough, as to withstand stone influence;

however, I was glad to yield. The stone I pointed out to be used was passed over the leg and foot—at the fifth pass of the stone, I felt a cold current passing along the scalded parts, accompanied with pricking pains; the stone was so passed for about fifteen minutes; all the “fire” had been taken out of the leg and foot, and I put on my shoe within half-an-hour after the accident; all well. Another similar case occurred a few weeks after. One of my daughters, while taking the kettle off the fire, poured the boiling water over her foot; when I reached home, she was in great pain, and unable to put shoe or stocking on. I at once thought of the stone which had cured me in a similar emergency. It so happened I had a visitor, a sensitive, who sees the lights issuing from substances, even in daytime; and her description of the action of the stone was, that when applied near the sole of the foot a body of colour seemed to ascend from the stone into the foot; that when I placed it above the foot, showers of sparks seemed to descend from the stone to the foot—in about half-an-hour all the “Fire” was taken out, and the girl put on her shoe and stocking as if nothing had been the matter. The interesting appearance of the sparks I consider to have been produced by the heat or *aura* from the foot ascending towards the stone, and the *aura* or lights from the stone meeting, produced the stars or lights; on the same principle as in the atmosphere we have what are called the meteoric lights, or shooting stars. My daughter was pleased to have her foot cured—I was pleased the stone had done its duty—and the lady was delighted with having watched the appearances—stars, &c., coming from the stone, and entering the foot. The deprecatory assertion, often heard, “It was imagination,” can have no application in the two cases above detailed. The power of magnets is well known, but very few persons appear to be aware that a powerful *aura* or light jets out from the magnet—*lays* hold of the steel or needle, and *draws* it up to the solid: I have often amused my children by placing iron sand on a sheet of white paper, on a table; then holding a magnet in different positions *under* the table, the subtile power passed *through* the dense wood, and attracted the atoms of sand. In whatever direction I moved the magnet, the atoms followed in systematical forms; it created wonder and amusement—thus showing the power of an *invisible* body to pass through a solid *visible* one. This branch of the subject has been so scientifically examined by Baron Reichenbach of Vienna, about the same time I was busy with my experiments on shells, stones, and human bodies; and since published under the title of *Researches in Magnetism*, that I will not repeat those evidences here, but refer my readers to the work itself—

a book not recognised by his cotemporaries in science, but which will be the text-book for universities and colleges in the next and following generations of students. The Baron proves that a substance of light, not electricity, issues from magnets and stones—that crystals and minerals have polarity, and that the lights so issuing from substances is a power not hitherto recognised by science. To those lights, he has given the name of “Odic,” and speaks of it as the “odilic force.” This force is the soul-power, or *apparitional*; phosphorent in degree, and chemical in its character, as much as the solid is in which it dwells.

The grand discoveries recently made through the spectrum of the star worlds by means of the aura flaming from them is yet another evidence.

The recent discovery of the tenuity of light, yet that it can move solid bodies if air is withdrawn from those bodies by the creation of isolation, is yet another illustration of the SOUL FORCES that have been in wisdom and in power created to control physical as well as mental energies.

VEGETABLE SUBSTANCES.—The woods of trees are also luminous, and possessed of colours of various tints, which stream out and act chemically, as do shells, &c. The fragrance of flowers, the odour of musk, are all bodies of light, chemically in harmony with the plant from which they issue.

Illustrative of this great law, I was much pleased this month (May) reading the following affirmatory statement:—

“LIGHT-EMITTING FLOWERS.—The power of emitting light has been found to be possessed by several flowers. The daughter of the great Swedish naturalist, Linnæus, was wont to amuse herself in the summer twilight by setting fire to the inflammable atmosphere which surrounds the essential-oil glands of the *Fraxinella*. One sultry summer evening, when sitting in the garden, she was very much surprised to notice the flowers of a group of nasturtiums emitting luminous radiations; and she observed the same thing occur on several subsequent evenings in June and July. The same phenomenon has also been observed by several naturalists, but almost exclusively in connection with yellow or orange-coloured flowers, such as the sun-flower, the marigold, poppies, and the orange lily. “On the 18th of June, 1857, about ten o’clock in the evening, M. Fries, the well-known Swedish botanist, whilst walking along in the Botanic Gardens at Upsal, remarked a group of poppies (*Papaver orientale*), in which three or four flowers emitted little flashes of light. Forewarned as he was by a knowledge that such things had been observed by others, he could not help believing that he was suffering from an optical illusion. How-

ever, the flashes continued showing themselves, from time to time, during three-quarters of an hour. M. Fries was thus forced to believe that what he saw was real. The next day, observing the same phenomenon to recur about the same hour, he conducted to the place a person entirely ignorant that such a manifestation of light had ever been witnessed in the vegetable world, and, without relating anything concerning it, he brought his companion before the group of poppies. The latter observer was soon in raptures of astonishment and admiration. Many other persons were then led to the same spot, some of whom immediately remarked that the 'flowers were throwing out flames.' It is chiefly in the summer months that the emission of light from flowers is seen, and generally during twilight. It is said, however, that flashes have also been noticed in the morning, just before sunrise. The light emitted is always most brilliant before a thunderstorm."

BIRDS.—I have not been able to devote any time to the peculiarities of the feathered tribe; to those having time and opportunity, I have no doubt a rich recompense would result from experiments properly conducted; but from the smell which I have sometimes been sensible of, as exuding from some birds, I doubt not the same law of lights issuing from them would be manifest. The Glow-worm and the Fire-fly are manifest evidences of this power in excess; other creatures have it also, but, like the herring, only observable when in shoals, clusters, and masses.

ANIMALS have also like emanations. Go into our menageries, and the effluvia is often overpowering. We cannot have effluvia but as a substance—a miasma if you will—subtle and powerful; and I doubt not that all animals who prowl about in the dark *see* lights issuing from their prey, and are thereby guided. We now pass on to that which is of interest to us as the SUPERIOR ANIMAL in visible creation. Let us enter upon the question of the existence of Soul power or apparitional form of *Man*—Man the animal—Man the intellectual Spirit.

[To be considered in July Magazine.]

It is said that there is a plant in Nicaragua, recently discovered, the "phytolocca electrica," so saturated with electro-magnetism, that its magnetic influence is felt at a distance of over eight feet. The compass needle oscillates more and more rapidly the nearer it is brought to the plant, while any part of the human body is instantly paralyzed by the strong magnetic current. No insects or birds were ever seen on or near this remarkable plant.

THE NERVES OF THE SOUL.

A Lecture by FLAVIUS J. COOK, Boston, U.S.A.

AT certain seasons it was the custom of the Doges of Venice to symbolize the marriage of their city to the sea by casting a ring into the waves. Transfigured marble, Venice stood at the head of the Adriatic, and made the howling, waste, immeasurable brine her servant. But her conquest was one of love, and of natural superiority of the loftiest spiritual purposes. The sea murmured through her streets; she made it float her traffic. The Mediterranean flashed far and wide; and far and wide Venice made it carry her thought, her enterprise, her beneficence. The modern Venice is religious science; the modern Mediterranean is physical science. Transfigured marble, the loftiest spiritual purposes on earth, wherever they exist, are the city. Far flashing, immeasurable sea, a waste plain unless ridden by fleets of holy wills and beneficent enterprises—this is physical science. That city purposes to cover that sea with such fleets. The sea and the city rejoice equally in their nuptials. On this occasion I wish, after the manner of the Doges of Venice, to cast into the sea as a marriage symbol the *ring of the living cell*.

You will allow me to be elementary; for we cannot approach the mysteries of the microscope with clearness of thought without attention to some very humble details. Let me ask every gentleman here to look to-morrow morning at the edge of his razor in order to form a distinct idea of what the one-thousandth part of an inch is. I suppose a thousand razor edges put side by side might make an inch. Now under our better present microscopes, how much breadth may a razor's edge be made to appear to have? Why we can magnify the one-thousandth part of an inch to the breadth of three fingers, or exactly speaking, to the length of that line [referring to coloured diagrams exhibited on the platform]. The one-thousandth part of an inch, or the edge of your razor magnified 2,800 times linear, is as thick as your three fingers. When you have a dot only the one-four-thousandth part of an inch in diameter—that is, a dot so small that four like it could lie abreast of each other on your razor's edge; and when you magnify that dot 4,000 times, it is precisely of the size of this dot, or as large as an English shilling. We are going into a labyrinth, my friends, and I want you to know what opportunities for exact observation the latest science furnishes. You will hear the assertion that under the highest powers of the microscope protoplasm or bioplasm is apparently structureless. Protoplasm, strictly

defined, means bioplasm. I always use the latter term because there is no ambiguity in it. I beg you to look at your razor's edge in order that when you look into bioplasm with a power that magnifies 2,800 times in a linear direction, and know that a razor edge under that power would be three fingers broad, you may be tolerably certain that if there is a structure in the bioplasm that carmine can stain, you will see it. If you are told that this transparent, colourless, and apparently structureless substance is molecular machinery, and that it has purely physical arrangements which not only weave bone, muscle, artery, vein, and nerve, but can co-ordinate tissue with tissue, and produce wholly by machinery a plant or animal, you must remember that under your microscope, which makes your razor's edge the breadth of your three fingers, all bioplasm appears to be absolutely structureless.

Ariadne, you know, had a clue, a little thread, which she received from Vulcan, and which she gave to Theseus, by the aid of which he safely penetrated the famous labyrinth of Minotaurus. Cultivated men are now thoughtfully walking into a labyrinth far more complicated than that. Philosophy, not for the first time, but with better weapons than ever before, is entering the border land between the physical and the spiritual, a labyrinth on the border ground of the two kingdoms of mind and matter; a border on which will be fought the Waterloos of philosophy for a hundred years to come; a border which will be contested as the Rhine never was; a border where soul and matter, God and man meet; a border where the questions of immortality, of freedom of the will, of moral responsibility, and even of the Divine Existence itself, will be discussed by the iron lips of the intellectual artillery on the globe. Now we have in this labyrinth an Ariadne clue, and what is it? Why, simply the axiomatic truth that every change must have a sufficient cause. Until the Seven Stars set in the East, men will not give up their belief that whenever a change occurs there must be an adequate cause for it. We are to behold changes occurring that amount to the building up of your hand, and nerves, and veins, and heart, and ear, and eye, and brain; and not only to that but to the co-ordinating and adjusting the wants of each one of these to the wants of each of the others. *Elkast summakoi gantes*, as the Greeks used to say—all the allies of each; this is the most wonderful fact in the arrangements of the parts of any living organism. We stand before structureless bioplasm and see it weaving organisms; and we are to adhere in spite of all theories, to the Ariadne clue that every cause is to be interpreted by its effects, and that all changes must have adequate causes.

To guide your mind to reliable knowledge on the great problem before us:—Go to Germany, and what name at this instant leads the philosophy of the most learned land on the globe? What philosopher is read with the most enthusiasm by students of religious and philosophical science in Germany, and England, and Scotland? Why, Hermann Lotze. Who is he? I am sorry you have heard of Herbert Spencer, whose star touches the western pines, and know nothing of Hermann Lotze, whose star is in the ascendant. The most renowned of the modern German philosophers, he is a great physiologist as well as a great metaphysician. He is the one that is teaching all Germany—he taught me among others—to look at this border land with all the reverence with which we bow down before Almighty God. Who is Hermann Lotze? A man recognised everywhere as thoroughly acquainted with physiology, as Herbert Spencer is not, especially with the latest research. A man enriched by the massive spoils of all the German metaphysical systems, and made opulent by all physiological knowledge, and building up with these two sides the colossal arch of a new system, with many a Christian truth at its summit. Although Hermann Lotze, as a Professor in the philosophical faculty at Gottingen and one of the higher advisers of the Court of Hanover, does not put himself forward as an apologist for any one particular school of religious opinion, he is everywhere regarded as a supporter of that form of Christian philosophy which is now absorbing all established science. He is a theist of the most pronounced kind. As to evolution, his positions are nearly those of Dana. He is full of *scorn* for the idea that the Power that put into us personality does not itself possess personality. Carlyle, toward the end of his famous history of Frederick the Great, says there was one form of scepticism which the all-doubting Frederick could not endure. "Atheism truly he never could abide; to him, as to all of us," says Carlyle "it was flatly inconceivable that intellect, moral emotion, could have been put into him by an Entity that had none of its own." (Carlyle, *Frederick the Great*, book 23, chapter 14.) This inconceivability is the central proposition of Hermann Lotze's philosophy, the most brilliant, the most audacious, the most abreast of the time of all the philosophers of the globe. I am proud to say that I have some acquaintance with Hermann Lotze, and that I regard him as the rising, as Germany regards Herbert Spencer as the setting star in philosophy.

In arguments before juries, Webster used often to ask his opponents, "Why do you not meet the case?" Remember that famous phrase of his if you hear the materialistic theory

of evolution defended. What is the case against that theory? It consists of the irreconcilable opposition of the attributes of Matter and Mind, of the unfathomed gulf between the not living and the living, of the fact that spontaneous generation has never been shown to be a possibility, and of the missing link between men and apes. Let these points be met fairly and the case is met. Not until the chasm between the not living and the living is filled up by observation; not until the distant time when you shall have found some link between the inorganic and organic can you say that the theory of evolution has been proven by induction. A theory of evolution has been proved, but not *the* theory. The public mind is immensely confused by this one word of many meanings. A theory of evolution, Dana holds, but not *the* theory. The position of this Lectureship is that there is a use and an abuse of the theory of evolution, and that Hackel illustrates the abuse and Dana the use. I hold *a* theory of evolution—but not *the* theory. What do I mean by *the* theory of evolution? Precisely what Huxley means when he says in so many words (*Encyc. Brit.* 9th Ed., art. Biology), that “If the theory of evolution is true, the living must have arisen from the not living.”

Huxley affirms, “Generation by fission and gemmation are not confined to the simplest forms of life. Both modes are common not only among plants, but among animals of considerable complexity. Throughout almost the whole series of living beings we find agamogenesis or non-sexual generation.” “Eggs, in the case of drones among bees, develop without impregnation.”

When the topic of the origin of the life of our Lord on the earth is approached from the point of view of the microscope, some men, who know not what the Holy of Holies in physical and religious science is, say that we have no example of the origin of life without two parents. There are numberless such examples. “When Castellet informed Reaumur that he had reared perfect silk worms from the eggs laid by a virgin moth, the answer was ‘*Ex nihilo nihil fit*,’ and the fact was disbelieved. It was contrary to one of the widest and best established laws of nature; yet it is now universally admitted to be true, and the supposed law ceases to be universal.”

“Among our common honey bees,” says Hackel (*History of Creation*, vol. i. p. 197), “a male individual, a drone, arising out of the eggs of the queen, if the egg has not been fructified; a female, a queen, or working bee, if the egg has been fructified.”

Take up your Mivart, your Lyell, your Owen, and you will read this same important fact which Huxley here asserts, when he asserts that the law that perfect individuals may be virginally born extends to the higher forms of life. I am in the presence

of Almighty God; and yet, when a great soul like the tender spirit of our sainted Lincoln, in his early days, with little knowledge, but with great thoughtfulness, was troubled by this difficulty, and almost thrown into infidelity, by not knowing that the law that there must be two parents is not universal, I am willing to allude, even in such a presence as this, to the latest science concerning miraculous conception.

What, now, gentlemen, is the conclusion of Huxley from all their propositions that seem to point one way? You notice that his facts are Beale's. You find an explicit agreement here of Beale, of Huxley, of Bain, of Drysdale, of Ranke, and scores of the highest Specialists. The fact being established, the supreme question as to their interpretation is: Life or mechanism, *which?*

Beale says life; Beale says a principle that can not be explained by any form of merely physical force. But Huxley says—and be amazed, all men who hold the Ariadne clew—"a mass of living protoplasm is simply a molecule machine of great complexity, the total results of the working of which, or its vital phenomena, depend, on the one hand, on its construction, and, on the other, upon the energy supplied to it, and to speak of 'vitality' as anything but the name of a series of operations is as if one should talk of the horology of a clock." You are shocked at this proposition, and therefore I have not spoken in vain. If Hermann Lotze, the first philosopher of Germany, were on this platform to-day, he, in the name of the axiom that every change must have a sufficient cause, would thus and thus (tearing the paper) tear this proposition into shreds.

MONADS.—ROYAL INSTITUTION, MAY, 1877.

THE Rev. W. H. Dallinger gave the results of his observations made during the last six years with high microscopic power on Monads. Ten years ago he saw the need of such work in its bearing on the questions of spontaneous generation. No life history of any of these minute forms of life had been worked out; the experiments conducted by those who wrote on the subject relied on high temperatures to destroy organisms in the fluids they examined. After four years spent in preparation he commenced his work in conjunction with Dr. Drysdale, the plan needing two observers. A characteristic feature of the work was that each set of observations should be made absolutely continuously, so that nothing should have been inferred. An arrangement was made by which the little drop of septic fluid containing the objects under examination should be free from evaporation, and very high powers were employed. The largest

adult objects included in the examination were the 1,000th of an inch, the smallest adults were the 4,000th. Six forms altogether were selected, and by long, patient, and unbroken watching, their whole history was worked out. While reproduction by fission seemed at first to the observers to be the usual method, prolonged research made known that spores were produced. These were so small that a magnifying power of 5,000 diameters was needed to see them as they began to grow. The glairy fluid from which they developed seemed at first homogeneous, and it was only when growth set in the spores became visible. All that could be learnt about the origin of the glairy fluid was that a monad, larger than usual, and with a granulated aspect towards the flagellate end, would seize on one in the ordinary condition. The two would swim about together till the larger absorbed the smaller, and the two were fused together. A motionless spheroidal glossy speck was then all that could be seen. This speck was found to be a sac, and after remaining still for from 10 to 36 hours it burst, and the glairy homogeneous fluid flowed out. The young spores that came into view in this were watched through to the adult condition. Bearing on the subject of spontaneous generation, this fact was learnt, that while a temperature of 140 degrees F. was sufficient to cause the death of adults, the spores were able to grow even after having been heated to 300 degrees F. for 10 minutes. Can it be philosophical, Mr. Dallinger asked, with the life history of bacteria still unknown, to assume it has a different method of propagation? Some experiments based on Professor Tyndall's use of the electric beam to test topically pure air were made. The remains of infusions known to contain certain spores were diffused through glass tubes, in which were placed vessels with fluid. Adult monads always appeared in the fluids, but when, after the air in the tubes had been allowed to purify itself by settlement, fresh fluids were introduced, no monads appeared. That there is *no such thing* as spontaneous generation of monads seems quite clear, and when bacteria are in like manner studied, there can be hardly a doubt the same law will be found to hold good with them.

MORTALITY.—The rate in London was 22·3 per 1,000; this is 1·9 (nearly 2) per 1,000 below the average of the years since 1840; the average rate being 24·2 per 1,000, one person to 41 living dies yearly. The mortality was lowest in the west, highest in the east districts through the series of years. The diminution in the mortality is most striking in the south districts; then follows the west. The City and the central districts have remained nearly stationary during the 37 years.

ANSWER TO "I DIFFER."

By HENRY G. ATKINSON.

"DE CUPIDINE."

IT must be remembered that with the ancients there were two fables of Cupid, one representing human love, the other the love in the elements, or rather representing the elements themselves, with their active nature and affinities. Let us consider what Bacon thought about matter, which is the view now held by Professor Tyndall, and our best thinkers. Bacon regarded matter as the cause of causes, itself without a cause, and in fact uncauseable. That something cannot come of nothing, or be reduced to nothing; but Mr. Beattie affirms that matter is passive, impotent, and dead. Whereas power and substance must be regarded not as two entities conjoined, but as one fact. Bacon says in his essay "De Cupidine," "For a true philosopher will dissect not sever nature (for they who will not dissect must pull her asunder), and the prime matter is to be laid down, joined with primitive form, as also with the first principle of motion, as it is found. . . . But these three are not to be separated, but only distinguished; and matter is to be treated whatever it be) in regard of its adornment, appendages, and form, as that all kind of influence, essence, action, and natural motion may appear to be its emanation and consequence. Nor need we fear that, from this, inquiry should stagnate, or that the variety which we perceive should become incapable of explanation. And he earnestly beseeches us to keep in mind that Cupid is without parents—that is, that the prime matter is uncaused, "lest, perchance, our understanding turn aside to empty questions; because, in universal perceptions of this kind, the human mind becomes diffusive, and departs from the right use of itself and of its objects, and whilst it tends towards things more distant, falls back upon what is nearer. That is, final causes and its own nature, which is but a result in universal nature. And says, Nor can we think otherwise without leaving experience altogether."

Mr. Beattie also remarks that "All science proves matter cannot evolve or develop mind." All science! I defy him to refer to any science that proves any such thing. In the order of nature we find that mind is the consequence of a physical development, and its genesis we follow in the impression chiefly from without made on the nerves and brain, and the interaction of which impression within constitutes what we mean by mind—that is, thought. Mr. Beattie might just as well astonish us by asserting that all science proves that coals cannot produce heat and flame. Surely the science of

spiritual phenomena will not be advanced by such statements as that all science proves that brain does not and cannot perceive and think, and I suppose Mr. Beattie would say the same in regard to the instincts of animals. I agree with the Editor entirely that idealism reduces us to a logical isolation, and beyond which, if perceptions are no evidence of objects they cannot be received as evidence at all, and the past may be all illusion, and no future before us, the present and passing thought being all we can be certain of.

In Miss Martineau's Autobiography (vol. iii. page 279) I find a letter from her in reply to a friend. The letter was originally published in the *Athenæum* immediately after her death, and in which is the following:—"And now I am wondering how Mr. J. and you can see my '*answer*' in those two poems of Tennyson's to anything Mr. Atkinson and I have said. Who has ever said that man was only brain? Does any one say that an orange-grove is only carbon, silica, &c., or the nightingale only a chemical and mechanical compound, passing over the product or result, making no mention of the fragrance and the music? If any one did say so, and could establish it, would he not be elevating the chemical and mechanical elements and forces and not lowering the blossom and the bird? There they are!—beyond his power to disparage, and so 'we are what we are, however we came to be.' Science goes to show us that there is far more in man than Tennyson or anyone else has ever dreamed of, and the one *very* thing that science most strenuously and constantly insists on is that we do not and cannot know anything whatever of essence, but only of attributes or qualities,—say phenomena." We may safely say that there must be a reason for all things, but of the nature of that fundamental reason or cause we can know nothing, excepting so far as the nature of the cause is exhibited in the effect; which is all we can know about the nature of any person or thing, or *substance*, call it spirit or matter. The hidden power and difficulty is precisely the same, and the diamond is not less precious from our knowing it to be but another condition or form of carbon. I think that Mr. Beattie has made an unprovable assertion in respect to the teachings of science touching matter and mind, and as the Editor invites the expression of opinions on this question, I freely give mine.

HENRY G. ATKINSON.

[Two bands of thinkers are busy in trying to unravel the Infinite. The one takes the visible solid, and gradually rises to the forces that act in and with it. The other recognises those forces and also perceives an intelligent force behind that creates and works the invisible into the solid. The finite expressions through language, respecting an Infinite Cause and the infinity of space and substance, are so feeble, that it is easy to pierce the armour of either the one or the other class of thinkers, and perhaps wound in error. Therefore it is that we desire knowledge-thoughts—so that our steps may not be as if on the Goodwin Sands instead of solid ground.—ED.]

WHAT IS A SPIRIT ?

WHAT is a spirit ? is answered by the question, What is a man ? The answer may take another phase, and be—A being possessed of life, of intellect to observe, to consider, and act with and up to the powers he is possessed of: intellectual, ethereal, and physical.

Human life is of itself an unseen force, possessed of form ; and by assimilating to itself visible material substances, crusts itself, as it were, with and in those substances which to us, are bone, flesh, blood, hair, &c., and become visible as one body having many members or divisions called brain, legs, arms, &c., and it is susceptible to atmospheric changes. If by accident a leg is cut off, the life form, without the crustation, *still exists* and feels the power of atmospheric changes. A slight change in the life-essence would, as in snow-flakes, change the crystalline form, and produce the wing or the fin, though the brain might remain the same and thus engage in duties man cannot, with his present form, attempt.

Science is perceiving that the real, the elementary forces of nature, are *invisible*, to the eye, as invisible as the air we breathe ; therefore it is no incredible fact that life, having by the involuntary nerves and powers used up the physical seen forces created by eating and drinking, should throw them off, and the body so thrown off be called dead, but the life, the spirit still continue a living intelligence—an individualised, unseen force ; amalgamating with itself the more refined elements of nature around which we may call soul, and in that condition *think on*, *act on*, possessed of memory, mind, and will—a so-called disembodied spirit, capable of producing, when he wills, the varied phenomena called spiritual ; nay more, that while the spirit is in the flesh, it is creating, from the elements which it has assimilated to itself, the ethereal substance and form it has to live in and use when it has to leave the flesh body. Let us, for want of a better symbol, refer to the caterpillar and butterfly.

Light can pass through glass, though air cannot. Electricity and magnetism can pass through walls and floors, though light cannot : it therefore seems not an incredible thing, that a human being should exist, think, and act in the finer and more ethereal elements around us ; possessed of brains to think and a body to act ; and in that condition produce effects as wonderful as light, as electricity, as magnetism, as air ; and also in that condition, either pass through glass or stone walls, depending entirely on the powers of the ethereal elements the human spirit has

assimilated to itself. This range of evidence has been taken for the sake of atheists and deists who glibly assert that intelligent spirits cannot have an existence. Christians, Mahomedans, Brahmins, and others, acknowledge the existence of spirits, and of the great spirit, God. "God is a spirit." They acknowledge that around Him, and in His dominions, are ethereal intelligent beings, thinking and acting as need arises. Therefore, as light is a substance and travels with speed, so may spirit; and as electricity, though a substance, can circle the world, a distance of twenty-four thousand miles, in less than a second of time, so may an individualised spirit.

That spirits exist is a fact based not only on past historical narratives, ecclesiastical and secular, but also on the knowledge of thousands of persons in domestic life, and in all grades of religious and irreligious society. Unfortunately, the "Reformation," in its efforts to abate—to destroy the scandal of men selling Divine pardons at so much per sin, by means of Saint A, Saint B, and the mother of our Lord's brothers; proclaimed to the people God *alone* in action on earth for good, and taught this in our schools and colleges, the only other person in action being the devil.

That method abated the scandal, but unfortunately, in a generation or two, it shut out, through the press and the pulpit, all knowledge in Protestant families of spiritual beings acting for, with and around us; and all spirits seen were put down to hallucination, to disordered stomachs; and the theological dilemmas produced by the assertions that God in person did all, does all, led to the rampant materialism which has prevailed.

Let our population know, that the Deity has His ethereal, intelligent agents in action around earth, acting mentally and physically, sometimes in us, on us, and around us; and that, as easily as electricity or magnetism can enter and leave us, yet operating and co-operating under laws as rigidly binding on them, as we are bound in our semi-ethereal bodies of flesh; and at once many theological difficulties would be solved, special providences understood, ministering angels become a felt reality, heavenly or ethereal hosts a reality, ethereal music, (chord and discord) a reality, spirit-power phenomena by and communion with good and evil spirits a reality. Our faith and hope in being by-and-bye an ethereal being become a certainty, and that we shall again see and embrace our loved ones, a certainty. Here in the flesh, "we see as through glass (our eyes) darkly, but then face to face"—spirit to spirit.

THE REPORT OF THE COMMITTEE OF THE SPIRITUALISTS' DEFENCE FUND.

"AFTER upwards of thirty meetings, the Committee of the Spiritualist Defence Fund are at length able to close their labours, and they now desire to offer their Subscribers a very brief outline of the work accomplished. The total amount received by the treasurers was £874 10s. 3d., and the manner in which it has been disbursed is shown in the appended statement of accounts, concerning which a few remarks are felt to be necessary. The advertising and printing charges would have been considerably more than set down, had not the liberality of the proprietors of *The Spiritualist* and *The Medium* induced them to waive certain claim for work done. On the application of Dr. Monck's committee, a grant of £70 was made to that Committee, after sanction for sufficient appropriation had been obtained from certain Subscribers to the fund. And on a like application on behalf of Mr. Lawrence, a grant of £72 2s. was made to his Committee, also for legal expenses. Other considerations apart, your Committee was moved to make these payments on the ground that these cases would furnish valuable opportunities for the display in Court of much general evidence favourable to the cause of Spiritualism. But as the presiding judges permitted no digression, these important expectations were unfortunately frustrated. Though the sums paid to defend Dr. Slade and Mr. Simmons are considerable, your Committee have the satisfaction of knowing that the efforts made on their behalf obtained a comparative degree of success, for their liberty was at least secured. It would have been lamentable if so distinguished a medium as Dr. Slade had been cast into prison, especially when we reflect that in order to meet his trial and to keep faith with his bail, he remained in this country for a considerable time to his own serious inconvenience and loss, both in money and health. To a peculiarly sensitive frame, the thought alone of imprisonment was sufficient to shatter his constitution, and render him delirious, and it became a matter of some difficulty to convey him safely to France where he might recover. Your Committee under these circumstances did their utmost to mitigate the evils to which Dr. Slade and Mr. Simmons and their families were exposed, and contributed all in their power to render their condition supportable. And when it is remembered that nearly half the amount of subscriptions came from the American admirers of Dr. Slade, the application of a portion of the funds to the purposes of his support can scarcely be thought inappropriate; rather let us hope it will be

regarded as a substantial tribute of sympathy from the Subscribers in addition to the testimonial with which he has been presented.

“ On behalf of the Committee,

"ALEX. CALDER, *Chairman.*

THE SPIRITUALISTS' DEFENCE FUND.

J. Enmore Jones and Dr. Wyld, Treasurers.

From October 6th, 1876, to April 30th, 1877.

[illegible]

We have examined the above account, and have seen vouchers for the expenditure, and found it correct.—May 9th, 1877.

MORELL THEOBALD,

Public Accountant,

H. WEDGWOOD,

Hon. Auditors to the Fund.

“The Committee closed its labours on the 14th instant, by passing the foregoing Report.

"The Committee is now dissolved.

“ 15th May, 1877.”

FATHER HYACINTHE has subjected himself to the condemnation of all the more advanced Radical organs by his lecture. "Let us beware," says the *Marseillaise*, savagely, "of clericals, whether they take the name of Father Hyacinthe or Pastor Steeg; they have all more or less their doctrines impregnated with the idea of a God and a belief in eternal life."

HOW THE APOSTLES (MEDIUMS) WERE RECOMPENSED.

They were scientifically persecuted by Sadducees.

They were scientifically murdered by legal process.

They were scientifically mythed by 19th Century.

THEIR LORD CRUCIFIED!

Peter was crucified, and, at his own request, with head downward.

Andrew was crucified by being bound to a cross by cords, on which he hung two days exhorting the people till he expired.

St. James the Great was beheaded by order of Herod, at Jerusalem.

St. James the Less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.

Philip was bound and hanged against a pillar.

St. Bartholomew was flayed to death.

St. Matthew was killed with a halbert.

St. Thomas, while at prayer, was shot with a shower of lances, and after run through the body with a lance.

St. Simon was crucified.

Thaddeus or Judas was cruelly put to death.

St. Matthias. The manner of his death is somewhat doubtful; one says stoned and then beheaded; another says he was crucified.

St. John banished, but died a natural death.

St. Stephen, stoned to death.

St. Paul was beheaded by order of Nero.

THE SOUL (Spirit).—"Immediately after the death of Cipriani, I reported the circumstance to Napoleon, who remarked, 'Where is his soul? Gone to Rome, perhaps, to see his wife and child before it undertakes the long final journey.'"—*O'Meara's "Napoleon,"* vol. ii. p. 390.

ATHEISM.—"He" (Napoleon) "was reading a French New Testament. I could not help observing to him that many people would not believe that he would read such a book, as it had been asserted and credited by some that he was an unbeliever. Napoleon laughed and replied, 'Cependant ce n'est pas vrai. Je suis loin d'être Athée. I did everything in my power to re-establish religion. I wished to render it the foundation and prop of morality and good principles, and not a 'prendre l'essor' of the human law. Man has need of something wonderful. It is better for him to seek it in religion than in Mdle. le Normand, the Fortune-teller.'"—*O'Meara's "Napoleon,"* vol. i. p. 244.

LAW.—THE THREE MEDIUMS.

THERE is a mystery about Law. Take an Act of Parliament, carefully read the clauses on the division of which you desire knowledge, and you are satisfied that you know the law, and decide and act with vigour; but some one anxious to prove that white is grey puts a meaning not obvious but possible; and the Bench wigs who look so quaint, so like owls in ivy branches, lift up their eyebrows, draw down their mouths, and say, "The learned counsel is astute, the clauses will bear the construction; therefore our judgment is for grey. White must pay costs."

A sectionally ignorant man has lately shown how true science can be dressed in muddy rags, and disgraced. It was not a new sight. Bulldog teeth have been over and over shown to very many men in our day who have discovered new powers in the old materials called Nature. Some have succumbed; others have fought and conquered, and after a while a gold medal or its equivalent has been awarded by the learned society that only a little while before, in its individual mechanism, badgered the gold medallist.

We all know the trumpery evidence produced against Dr. Slade, but the magistrate at Bow Street declared himself a natural—and as the phenomena attested to by those witnesses learned in the law and in physic were contrary to nature as known to him, though in accordance with the witness book every one in Court kisses before his evidence is accepted, the evidence was *not* evidence—and Dr. Slade was pronounced a rogue and a vagabond, and hard labour decreed for three months; and Dr. Slade's friends mulcted in a law bill of £170, compromised for £120 for four days' skill by the solicitor at the police court, without counsel. The appeal carried to the sessions produced an array of 36 magistrates, 28 of whom were ready to hunt the hare when the law hounds were let loose. The hare got out by a side door, and the law costs were an additional £415, settled for £400.

Dr. Slade, exhausted and ill, required rest; but the nature of the huntsmen was developed in the fresh effort to course the hare. Nature was too thick-nerved—the ghosts made all England ring with the hue-and-cry, and then safely housed the Doctor in France. That third move of the "naturals" cost Dr. Slade's defenders an additional £33, making in all with some minor charges, a total of about £572 13s. 10d.

Mr. William Lawrence, said to be a good medium, was, when the public were moonstruck and fit for Hanwell, laid

hold of and tried before a Metropolitan police magistrate, and before the same sessions judge, and sentenced also to three months' imprisonment; but as he only took an optional one shilling for rent and light, his "false pretence" of supernatural was free of hard labour; he was not considered rogue enough. The law costs in his case were about £82 for about the same number of days for solicitor and counsel. In this case the solicitor and counsel were so sure the sentence was wrong, that they on their *own responsibility* successfully applied to the Attorney-General on a writ of error, but the appeal was opposed and dismissed. The Superior Court decided that the sentence was *lawful*.

We now turn to the last of the persecuted—Dr. Monck. His law costs before the police authorities with counsel, and before the two judges for three days with leading counsel in the superior Courts, were about £211. His sentence was also the notorious three months with hard labour, and the flesh, and bones and mind of the natural man is punished because the supernatural was neither seen, perceived, nor understood by the strangely dressed mortals we have already pictured.

Dr. Monck was a powerful medium, but his lack of business calmness and his oratorical go-a-headism led him into false positions—positions his friends regretted; but as he was his own master, no one had power to stop him. The careful examination of the evidence produced against him at the Huddersfield trial produced in our mind the decision that his altercation with his accusers led him in his excitement to rush up to his bedroom. No instruments for trickery were found in the *séance* room when he left. No instruments were carried by him as he rushed upstairs to his bedroom. If he had carried such, they would have been seen by the accusers and by the ladies who opened the door through which he passed.

Calmly looking at the facts as were evident by the testimony of witnesses, only Dr. Slade has secured the unqualified support and approbation of Spiritualists, simply because the phenomena were in full daylight. Sight, sound, and feeling were satisfied. With the others, Monck and Lawrence, the three powers were ignored by darkness. Darkness—dark *séances* were introduced several years ago by tricksters—dark *séances* are the work-rooms for rascals—dark *séances* have been in use by public mediums on the plea that spirit-lights could be seen as stars are seen when sun and moon are away. Do Spiritualists desire that the vital principles that underlie phenomena should be proved? Then, say we, shun dark *séances*—*refuse to pay* a dark *séance* medium; and soon the evil will be removed, and Spiritualism publicly prosper.

Physical Phenomena.

AN ORANGE TREE.—The death is announced of "Grand Bourbon," the finest tree in the Orangery of Versailles, at the advanced age of 445 years.

MR. ETHERIDGE, with reference to his examination of the red and green shales found below the depth of 1,073 feet in the deep well-boring at Meux's Brewery, London. He states that the evidence now shows them to be of palæozoic age, and of the continental type of Devonian rocks containing the molluscan fauna of that period.

FINNISH papers report that vast masses of smoke are issuing from a mountain adjoining the river Tana, and that the snow in the vicinity has been melted away. The region has hitherto been free from evidences of volcanic activity. The theory has often been advanced that the gradual elevation of the shores of the Gulf of Bothnia is due to volcanic forces, and it is possible that these are finally seeking a vent.

AN extensive movement of subsidence has taken place at Marano Marchesato, in the territory of Cosenza (Calabria). Vast chasms have opened, a great number of houses have been destroyed, and many others threaten ruin. The movement extends to the north, passing the hills of S. Fili e Bucita as well as to the river that divides Marana from Rende, the waters of which are partly escaping through large fissures in its bed.

LAND OF MIDIAN.—"With reference to the recent discoveries of Captain Burton, that the Land of Midian abounds in gold, silver, tin, and antimony, and that the country seems to be full of mineral wealth, it is interesting to note the fact, as recorded in the Old Testament, of the Midianites having not merely personal ornaments of gold, but tablets of gold and hains for the camels' necks, showing the great abundance of this metal. Among the spoils brought from the Land of Midian, (Numbers xxxi.) were "gold, silver, brass, iron, tin, and lead;" and in another expedition the quantity of gold taken was so great that Gideon made an ephod thereof and set it up in his city (Judges viii.). The discoveries of Captain Burton are remarkable confirmation of the truth of the Holy Record.

CRABS AND LOBSTERS.—The reports of the inspectors on crab and lobster fisheries have been presented to Parliament. One of them, Mr. Buckland, gives in an appendix detailed results of his observations.—"In the earlier stages of their development, these crustacea, like all others, assume forms which are totally dissimilar from their subsequent appearance. But, when all their metamorphoses are complete, their subsequent growth

is still marvellous. The crab measuring an inch across its back, the lobster measuring an inch in the barrel, are as perfect in form and structure as the largest crabs and lobsters. Both the crab and the lobster in their minutest forms are surrounded with a hard calcareous armour-like tegument. The covering cannot by any possibility expand; and how is it possible for the animal to grow without increasing its shell? The problem is solved by the creature withdrawing itself entirely from its shell, having previously secreted a new and larger covering for its future use. A most remarkable circumstance connected with this episode in the natural history of the higher crustacea is that the animal, when it withdraws itself from its shell, is always considerably larger than the shell from which it is withdrawn. Since the soft new shell, in which the creature is already encased, immediately commences to harden, its growth could be effected by no other arrangement. But the marvellous fact still remains, that the creature is enabled to withdraw itself from its cast shell, and that the shell from which it has withdrawn itself is as perfect and unbroken as ever." (The lobster is getting to be as clever as our spirit-friends, who pass solid articles through closed doors and windows.—The door "is as perfect and unbroken as ever," as Mr. Buckland expresses it, —no need for even a Carpenter).

LONDON POPULATION.—The whole of London had in the year 1876, by estimate, 4,286,607 inhabitants, among whom 153,192 children were born and 91,171 persons of all ages died. The annual birth-rate was 35·7, the death-rate 21·3 per 1,000. The death-rate in inner London was 22·3; in the outer ring, 17·3, or, after correction for the deaths of persons not belonging to the outer ring in the two Middlesex asylums, 16·9. Thus at present the mortality of the population in the outer ring is low. And this is the time to see to its sewerage and water supply, before it loses its advantages. The population is selected to a certain extent. The population of the great cities, including London (proper), was by estimate 8,028,595; the registered births were 301,961, the deaths 189,689. The birth-rate per 1,000 living was thus 37·7, the death-rate 23·7. The excess of the birth-rate was 14·0. The death-rate was lower than in any of the four previous years. Fifty municipal boroughs, exclusive of those above noticed, contained 2,743,597 inhabitants by estimate. The births in the year were 104,763, the deaths 60,365. The birth-rate was 38·0, the death-rate 21·9. The death-rate from the seven zymotic diseases was 3·3 per 1,000 living, lower by 0·8 than the rate from the same diseases in the great cities (4·1).

SUBMARINE VOLCANOES.—The iron screw steamer, *Knight Templar*, 1,550 tons gross register. On the 23rd of February, at 2-30 a.m., near the Island of Galita, off the Gulf of Tunis, bearing E. by S. half S., about eleven miles distant and the steamer abreast of the Sovelle rocks, but at a distance of about ten miles and in upwards of 1,000 fathoms of water, as shown on the latest Admiralty charts of the north coast of Barbary, she suddenly sustained a totally unexpected shock. A deep rumbling shock was heard beneath the sea, somewhat resembling the sound occasioned by blowing off water below the surface from a steamer's boiler. The noise lasted upwards of a minute, and was accompanied by a seething mass of white foam which rose all round the steamer. On sounding the pumps, the steamer was found to be filling rapidly, while her speed was sensibly decreasing. Captain Henderson at once steered for the island of Galita, and, with praiseworthy judgment and skill, in the trying circumstances in which he was placed, sought out the most suitable spot for running his vessel on shore into shallow water, which he successfully accomplished about four hours after she had received the inexplicable shock, the water having then risen to the engine fires, even with all pumps at work. The diver, after a full examination, reported that at about 15 ft. from the stem of the vessel from 9 ft. to 10 ft. of her keel had been torn out in a way that conclusively proves that the blow received was from a rock crossing the steamer's track at right angles, as there was no appearance of damage to the more forward portion of the keel, which there would have been had she run on to rocks. At the same time she was also struck abaft, the blow, given from the like direction, twisting about 16 ft. of the after part of the keel, breaking the inner sternpost under the boss, and tearing the lower garboard strake away from the keel, also to the extent of about 16 ft.

ROYAL INSTITUTION.—The President of the Chymical Society (Dr. Gladstone), in lecturing on the stars and nebulae, showed how spectrum analysis had extended beyond the solar system, and in the hands of Dr. Huggins and others had been fruitful of results. On these results Secchi has based a division of the stars into groups. The different groups yield spectra of somewhat different characters, and in one of them the hydrogen lines are bright instead of dark. The lecturer also dwelt on what spectroscopy had revealed to us of the nature of double and variable stars. The nebulae are of two classes, some are clusters of stars, and others are luminous mists or gases. In the spectra of the latter are found three bright lines, one of hydrogen, one of nitrogen, the third as yet undetermined. In summing up the

results, Dr. Gladstone pointed out that, while certain elements are spread over the visible universe, there are marked diversities of composition among the various heavenly bodies.

VISIBLE SPEECH.—Professor Graham Bell delivered a lecture at Salem, Massachusetts, who, by means of the drum in a human ear cut from a dead subject, has succeeded in producing a phonautograph. The ear is placed in the end of an ordinary speaking trumpet; on speaking into the trumpet the drum is set in motion; this moves the style; the style traces the effect on a plate of smoked glass; and by means of a camera the curves and lines can be exhibited to a large number of spectators. The five vowels make five different curves; and there is no such thing as a sound or tone pure and simple, but each is a composite of a number of tones; and the wavelets by which these are produced can also be shown on a screen.

THE SUN'S MOTION IN SPACE has now been found to be precisely determined in the interest of the Great Pyramid. This is another of the remarkable discoveries as to known quantities and qualities of the universe as registered in stone before history as known to Europe commenced its record.

SEVERAL other discoveries of great importance in connection with the physical and the mental on our earth in relation with the past, the present, and the future, are also opening up.

Ethereal Phenomena.

COMETS SENSITIVE: WHY?—The new comet discovered on April 5th by Dr. Winnecke at Strasburg, was observed in the Oxford University Observatory by Mr. Plummer on the same night. It was a bright telescopic comet, probably visible in a telescope of 3 in. aperture. The position was—R.A., 22 h. 9 min. 21.67 sec.; N.P.D., 72 deg. 46 min. 58.6 sec., about halfway between Alpha Andromedæ and Alpha Aquilæ. In a note by Prof. Winnecke in M. Leverrier's *Bulletin* of April 13th, it is remarked with respect to the elements of this comet that "A great analogy exists between these elements and those of the comets 1827, II., and 1852, II., and it acquires a certain importance from the fact that the intervals are nearly equal." The case is a very curious one and possibly unique of its kind: similarity of elements at three epochs separated by very nearly equal intervals, and on the assumption of a corresponding period of revolution, a very near apparent approach to the planet which so greatly disturbs the cometary orbits, yet action to account for outstanding differences of elements could not have taken place

on either occasion of the comet's passage through the part of its orbit where great perturbation would be looked for.

METEOROLOGY.—The mean temperature of the year 1876 at Greenwich was 50·1 deg. Fahrenheit, which is 1·3 deg. above the average of 105 years. But in the hot months of July and August the temperature was excessively high; it was 4·3 deg. above the average in July, 2·9 deg. in August. On one day of July the temperature touched 94·0 deg., on one day of August 93·8 deg. July was almost rainless. There was a downfall of 24·2 inches of rain in 167 out of the 365 days. The average rainfall at Greenwich for the 36 years 1840-75 was 24·1 inches, so that the amount of rainfall was the same in 1876 as in previous years; but it was irregularly distributed. The wind swept the earth at the mean velocity of 12 miles an hour, which is two miles above the average of 1850-9, and 1·4 mile above the average of 1861-9. This carried off the smoke and other impurities at an unusual rate. The frosts of the winter months were not severe. Only in two weeks was the mean temperature below the freezing-point, and then it was 30·7 deg. Fahrenheit in the second week of January, and 31·5 deg. in the second of February. The latter week was followed by the week of highest mortality, when 2·005 deaths were registered, the weekly average through the year being 1,489.

INSULATORS TO LIGHTNING CONDUCTORS.—The rod must be either perfectly insulated from the building and provided with a good earth termination in a damp soil, or it must be in metallic contact with the side of the building the whole way down. The reason for this is obvious. If the rod cannot discharge the whole of the current, a portion of the latter must of necessity spark across to the building. If, on the other hand, the building itself is in electrical connection with the rod, touching it everywhere, the damp surface of the former causes a distribution of the current, and conducts it conjointly with the rod silently to earth. It has been found practically that of the two the uninsulated stranded rod is preferable.

METEOR.—"A very brilliant meteor was observed at Seaton, Devon, the 6th of April, 1877, on Friday night. It was a dark night, although the sky was not much clouded, and you could not make out clearly either man or horse 20 yards before or behind you. But in the distance the outlines of the scenery were pretty clearly marked. The bridge, 100 yards off, was visible as a dark mass of masonry, and the cliffs stood out black and well outlined against the sky. Suddenly the landscape became illuminated with a kind of stage light, very clear and soft, and not in the least resembling the dazzling flash of light-

ning. The meteor immediately caught our sight. It was, if you faced the north, on the western bank of the Axe, apparently a mile from Seaton. It was about one-quarter the size of the moon, of a most brilliant green, with a tale of red fiery sparks; it fell with a curved motion from north to south-west, and disappeared behind the hills. I suppose that it really was not a couple of seconds in sight, and the hour we saw it was 9.26, station time."

EARTHQUAKE IN SCOTLAND.—At four o'clock A.M. 23rd of April, a sharp shock of an earthquake was felt at Oban. The motion was undulatory, accompanied by a rumbling noise, and terminating in a sort of jerk. The motion did not last above six seconds. Furniture and articles of household use were jerked upwards, and pieces of crockery were thrown from the shelves. A lighter shock was felt in the Island of Kerrera last week, and a short time ago a shock was felt in Tobermory, Island of Mull.

A VERY brilliant meteor was observed at Clifton at 9.55 P.M. It was pear-shaped, the apparent size being about that of a large pine-apple. The light emitted when it attained its greatest brilliancy was of an intense bluish white, similar to that produced by burning magnesium. When it appeared, the effect on the illumination of the sky was as if the moon had suddenly emerged from behind a dark cloud. Its greatest brightness lasted for about two seconds, after which it disappeared in a northerly direction, leaving behind a trail of apparently red-hot fragments.

THUNDERSTORM AT NEWARK.—The storm raged at Newark with astonishing violence. The hailstones were of enormous size, some of them weighing 4 oz. each, and measuring 6 in. in circumference. Thousands of panes of glass were broken. But the most striking part of the phenomenon was a tornado, which seemed to commence a few miles south-west of the town, and extended as far as the plantation of Mr. Grosvenor Hodgkinson, M.P., in the village of Winthorpe, about two miles north-west of Newark. The desolation it has caused at Coddington in particular baffles all description. The fine plantation on the estate of Mr. James Thorpe, of Beaconfield House, is almost entirely destroyed, and many of the largest and most beautiful trees in the park are torn up by the roots and split into pieces. The gas house and other buildings were considerably damaged. The farmstead of a person named Daybell, on the Coddington Hill, was reduced almost to a heap of ruins, a great part of the stacks being carried away and scattered in the adjoining fields. Other houses in the village were damaged in a similar manner. The hailstones went through the windows like shot from a

cannon. The hurricane continued its devastating course direct to Winthorpe, carrying away seven or eight tons of straw from a farmyard, and damaging the buildings. At Winthorpe it seemed to renew its fury, and tore up numbers of large trees as though they had been gooseberry bushes. One clump of five large elm trees, close together, were dragged up by the roots without being separated. It is impossible at present to give any correct idea of the amount of damage. The whole was the work of a few seconds. The smell of sulphur when the tornado had passed was almost insufferable. Very little live stock was killed. It is remarkable that the cattle in the fields exhibited the greatest terror before the wind approached, in the manner described by travellers in tropical countries.

[From our store of past eccentricities in Nature, we bring out for present use the foregoing evidence of the powers of the *unseen Soul-force*.]

CLOUD COLOURS.—A vein of thought is sometimes as a vein of the most fine gold, and observation is everything in meteorology as it is in geology, in which two difficult sciences we are much interested in this country. For years we have marked what an intimate correlation there is between the colour of the clouds and coming weather. Thus we have the cold dark blue and grey, and the reddish yellow masses of cloud as indicative of cold and snow, and we have the light bright grey with bright edges as accompanying or indicating hard frost. Then again we have the inky-coloured cloud, flying in shreds, as indicative of wind and rain, and also the mottled cloud of the same colour or thereabouts, as the sure indicative of rain. We have the sickly-looking green, the deep blue gloom, the muddy angry-looking red, and other such tints, as forecasts of storm, snow, rain, &c.; and frequently before a north-easter we have the grey bluish and whitish clouds setting from north-east, somewhat like the spread-out fingers of the hand. Our sunsets are often grand beyond my pen. The lavish wealth of crimson and gold is magnificent. It strikes us now to ask what relation chemistry and gases have with the cloud colours. But we see, from all that has been said, the *vast* importance of noting the *colours* of the clouds. We depend much in this country on the colour of the clouds for weather prediction. Ice, however, at this time of year, by refrigerating the atmosphere, often interferes with calculation.—H. C., *Newfoundland*.

THE COMETS OF 1402.—It is singular, considering the attention which the Chinese paid to the observation of comets, their annals containing reference to several hundreds of these bodies should not have recorded the appearance of the two

evidently great comets of 1402. In particular is this the case with the first comet, which, according to the descriptions in the European chronicles collected by Pingré, was first seen early in February, and increasing daily in brilliancy, would appear, if we may rely upon the historians, to have presented a wonderful aspect shortly before Easter. On Palm Sunday, and two following days, we are told "its increase was prodigious." It then ceased to be visible at night, but during the eight following days it was seen near the sun, which it preceded; its tail had then shortened, but its brilliancy was such that the light of the sun did not prevent its being seen at noon-day. It continued visible till the middle of April.

WHY THE BAROMETER DOES NOT ALWAYS INDICATE REAL VERTICAL PRESSURE.—Mr. Robert Tennent writes from Edinburgh to point out why the barometer does not always indicate real vertical pressure. He points out that as the upper currents of the atmosphere when in motion are more mobile than the lower, and less retarded by friction than the lowest, there are frequent movements or "liftings" from the lower to the upper layers, and this affects the barometric column, "the normal upward diminution of pressure which takes place when the atmosphere is at rest being greatly altered when its upper portion is in rapid motion."—"Nature."

METEORS.—Mr. John F. Dolley writes under date Uitenhage, Cape of Good Hope, South Africa, March 19th:—"In this part of South Africa we have just witnessed a magnificent sight, such as a person can hardly expect to see more than once in a lifetime, if even then. It was on the beautiful clear starlight evening of the 16th of March, at about eight o'clock, when suddenly every one was startled with a bright lightning, like a flash, and on looking for the cause discovered a large meteor coming out of the eastern horizon, and which travelled slowly across the firmament, in an oblique direction to the westward, when it burst, sending forth streams of fire, as if from a hundred rockets, and then was heard a low rumbling noise as of thunder in the distance. The meteor appeared to be nearly, if not quite, as large as the full moon, but not round, more of an oblong shape, and while travelling through the air it very much resembled a large turpentine ball. It gave forth a bright bluish light which lit up the whole sky, and you could distinguish everything around you for miles as plainly as in the day-time. Hottentots and Caffres who happened to be in the streets were so terrified that they rushed into the nearest houses for refuge. They thought the last day had come, for they had never seen anything like it before. I spoke to one very old

Hottentot—a Caffre war hero—and he told me that he had seen a good many meteors in his travels through Africa, but never one anything like the size, or half so brilliant, as the one in question. Several Boers have just come into town, and one of them narrates that his team of oxen suddenly stopped in the road, as soon as the meteor was visible, and it took some time before he could get them to start again; others tell how their oxen flew round, snapped off the disselbooms of the waggons, and bolted for some distance into the bush. A party of Hottentots who were coming in from 'Hankey,' a station belonging to the London Missionary Society, state that the driver of the waggon was struck down in the road, and that they all felt a glow of heat as the fireball passed them. The illumination lasted for nearly a minute, and the light was such that it dazzled the eyes of all who saw it. The Caffres were very much impressed with the sight, and look upon this grand fireball as a warning of famine, drought, or some other calamity."

AIR AND WATER.—In the course of a lecture on the Motion of Waves in Air and Water, by Professor Guthrie, a light, hollow india-rubber ball was floated on water, and a vibrating tuning fork was held near it. The ball moved towards and followed the fork. Why? Some people might say that the fork attracted the ball; but the lecturer decided that attraction had nothing to do with it. Each oscillation of a wave is followed by a reflection: in this case, the reflection pushed the farther side of the ball; from which the conclusion was drawn "that there is no such thing as attraction—that the apparent pull will be found to be a push from the opposite direction. The approach," he said, "need not necessarily be called attraction, and it is better in all cases to substitute the word approach, which is a fact, for attraction, which is a theory."

In July *Spiritual Magazine* we shall devote our evidences to "Soul in Man," so that the subtler element "Spirit" may be reached in future months by the process of proofs through ethereality. Therefore it is we this month have so prominently brought into notice the magnificence, majesty and power of the unseen elements operating on the physical, and only now and then revealing their existence by *luminosity*. Some of the narrations of ethereal existence and power this month will be to many as incredible as the narratives of spirit phenomena; and the bold challenge by doubters to produce to them the repetition of the meteoric wonders before a committee of spectacled old men and women called Scientists, is as foolish as the challenge from similar non-knowers to produce spiritualistic phenomena.—ED.

LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF.

WILDS OF NORTH AMERICA.—Nearly a half of Colonel Dodge's volume is devoted to an admirable account of the Indians; indeed, the subject is so wide and he treats it so thoroughly that we must be content to allude to it very cursorily. We should imagine that the exactness of all he tells may be absolutely relied upon, for he is careful to confine his observations to tribes with whom he has had long and close relations; but their superstitions, their chief customs, and some of the religious fancies that govern their strategy in their wild warfare have been adopted with insignificant variations by all branches of the race. Thus the Indian would be a more formidable enemy than he is were it not that he dreads certain contingencies which will affect his happiness to all eternity. The spirit of a scalped man will never arrive at the happy hunting grounds; hence the Indian ekes out courage with cunning and tries to keep his scalp on his head, though he will fight desperately when escape seems hopeless; hence, too, the chivalrous daring—and it is one of the few noble traits in the Indian character—with which the braves will risk themselves to rescue the body of a fallen comrade. Their patience and endurance when on the war-path are inexhaustible; they will hang on the trail of a convoy of waggons for weeks, never showing a sign of their vicinity, and watching the favourable moment for a surprise. But, fortunately for the white man, they shrink from attacking in the dark or even in the dusk. The reason is that they believe the spirit will be launched into eternity, surrounded by the physical conditions in which it passed out of this mortal existence, and the shade of a man killed in the darkness must go on groping helplessly for ever. The Indian's gifts of dogged endurance are among the few features in his character that have not been overcoloured in fiction. We have often heard of the ingeniously diabolical tortures which it is his pride to bear at the hands of his captors, and we shall cease to wonder so greatly at his heroism when we read Colonel Dodge's description of the initiatory ordeal to which every young warrior is constrained to submit. Colonel Dodge is speaking of what he knows to be the practice among the Cheyennes. The boy is stripped, two broad incisions are made between the pectoral muscles, and he is knotted to a post by strong horse-hair ropes three-quarters of an inch in diameter. "He remains alone without food, water, or sympathy, denied even the poor consolation of showing to others how bravely he can bear his sufferings, until his own vigorous efforts or the softening of the tissues

through partial mortification enable him to tear out the incised muscles and escape from his bondage." But such wild courage and stoical capacity to suffer are about the only virtues Colonel Dodge allows to the Indians. He represents them, and we have little doubt he is right in the main, as monsters of cruelty, lust, craft, and rapacity, without the faintest glimmer of moral principle or the slightest sense of shame and decency. At best, their education must be a work of time, while it will be difficult, if not altogether impossible, to eradicate the hereditary instincts which revolt against civilized habits.

THE SHANTY-PALACE OF THE KING OF DAHOMEY.—The king's palace is situated in the suburb of Abomey called Jegbeh, and a couple of miles south west of Abomey proper. Externally nothing more is visible than a high wall of red mud, thickly stuck with cockle shells, and having at frequent intervals a gate, with a high pitched roof of thatch, and earthen benches, also under cover, on either side. The area of the palace within the walls is about equal to that of Regent's Park, while before each Pweshed, as the covered gate-houses are called, is a large open space, cleared of trees and obstructions, wherein troops dance and go through their military evolutions, such as they are. Inside the palace is divided into large courtyards, with intricate mazes of passages between them, and it is the delight of a Dahomian host to bewilder his guests by conducting them through court after court ere they reach the audience chamber. In the innermost court the private apartments of the king are situated, consisting of mere barn-like structures, kept scrupulously clean by frequent sweeping and lime-washing. Around the Amazonian Kpo-si, or leopard wives, the actual wives of the king, each have their separate suite of apartments or huts; while beyond the Amazon body-guards have their quarters, to the number of perhaps four thousand. In one of the courts a shed is erected about twenty-four feet square, with a high gable roof surmounted by a silver image of a tree with an antelope eating the branches, and a bird building its nest thereon. The tree denotes the king, and the bird and antelope representing the Dahomian people, showing that the king provides shelter and nourishment for his subjects. Within the shed is a mysterious something carefully wrapped in cloth, wherein the spirit of the present king is said to reside. This is carefully guarded by a priestess, who after the death of the king is the recipient of his soul, and is consulted by the fetichists. When the king has an important matter in hand he consults this *custos spiritus*, and during the present custom dozens of unfortunate men have been bound and gagged into this spirit-house and there decapitated, their blood being sprinkled on the cloth enveloping the spirit.

RUSSIAN RELIGIOUS PERSECUTIONS.—Count Ladislas Plater calls attention to the atrocities committed in Podlachoc for the purpose of forcing the inhabitants to abjure Catholicism and enter into the Russian Greek Church. For six years past he says, acts of barbarity have been perpetrated under the name of these so-called "spontaneous conversions," while the Russian organs, with the utmost effrontery, persist in affirming that the inhabitants enjoy liberty of conscience, and that they cannot be prevented from changing their religion. The Liberal press of various countries has constituted itself the echo of these false assertions, but the moment has now arrived when the Government of Great Britain has published official documents confirming the massacres, floggings, tortures, and imprisonments suffered by the citizens. Will Russia have the courage to persist in these persecutions at a moment when she invokes the liberation of the Eastern Christians and their religious and national liberty, as a pretext for declaring war with Turkey? Will she now persist in asserting that these accusations are "Polish inventions?" Some years ago Mr. Jewell, the representative of the United States, made a report to his Government on the subject of these massacres and cruelties, now confirmed by the publication of the English despatches. Europe must take action, and outraged humanity resume its rights, and that at a time not far distant.

CHINESE PURGATORY.—Chinese purgatory has been graphically described in the *Shanghai Courier*, which has been vividly depicting the horrors of that "region." As a specimen of what Celestials expect who show no respect for written or printed paper, throw down dirt or rubbish near pagodas or temples, or eat beef, we will take the sixth court. This court is situated at the bottom of the great ocean north of the Wuchino rock. It is a vast, noisy Gehenna, many leagues in extent, and around it are sixteen wards. In the first ward the souls are made to kneel for long periods on iron shot; in the second they are placed up to their necks in filth; in the third they are pounded till the blood runs out; in the fourth their mouths are opened with iron pincers and filled full of needles; in the fifth they are bitten by rats; in the sixth they are enclosed in a net of thorns and nipped by locusts; in the seventh they are crushed to jelly; in the eighth their skin is lacerated and they are beaten on the raw; in the ninth their mouths are filled with fire; in the tenth they are licked with flames; in the eleventh they are subjected to noisome smells; in the twelfth they are butted by oxen and trampled on by horses; in the thirteenth their hearts are scratched; in the fourteenth their heads are rubbed till their skulls come off; in the fifteenth they are chopped in two at the

waist; in the sixteenth their skin is taken off and rolled up into spills.—*Calcutta Leader*.

Editorial.

WE think that on the 10th of May we discovered the action in nature that produces life in the germ, and our intention was to have revealed it in this month's *Spiritual Magazine*, but we could not gain the needed time to prepare evidences, so must allow the matter to stand over. In the meantime the thoughtful lecture of Flavius J. Cook, of Boston, ought to be studied, and we think that our article on "Soul" contains much that is new to many persons.

WANT of space in May forced us to withdraw several pages of Ethereal (soul) facts. Conscious that if the so-called "impossible" in the elements around us can be proved a verity, it paves the way to the "impossible" in Spirit-life and action being also proved a verity; this month—June—we have devoted the pages of the Magazine to "Soul" evidences, so that our arguments may be buttressed by facts that cannot be denied; and have therefore brought forward to assist, several of those withdrawn paragraphs in addition to others.

THE ROUND WORLD PHENOMENA.—The monthly magazines, the illustrated weekly and the daily newspapers, are ranging the heavens and the earths, and are selecting facts to interest their divisional portions of human thought. We hunt through them for evidences useful and explanatory for Spiritualists. Spiritualists, also half and whole ones, are out on their travels, and, like magnets, they attract the atoms of spiritualistic phenomena around them. The brain is a spinning jenny; it spins faster than the printers can use the material, and the less knowledge the more of cobweb spinning; but *facts*—the true basis for solid thought—are plodding, and the travellers find knowledge a hard road to travel. Thus we gather. Our old habits of enquiry, and our new opportunities as Editor, give us the power to bouquet these spiritualistic glories—Spiritual, Ethereal, Physical—as we desire that the *Spiritual Magazine* be an historical depository of phenomena gathered from all nations, through all sects political and theological.

ADVANCED THOUGHT, so called, is often progressive nonsense, belched out by non-research men, who, not having time to digest properly prepared food, swallow the badly-cooked put before them, get dyspepsia, and an ethereal nervous fretting against everybody but themselves. Therefore it is that theo-

logical, astronomical, and geological theories are sensationally put before the public. Real knowledge is called a *myth*, and though the ignorant vagaries are soon found out, it pays the writer in notoriety or in cash. Therefore it is that our division of the Cosmos is by many considered a delusion and a snare. There is another class of minds we would call balloonish. Spiritualistic literature is a paradise opportunity for such *imaginative* writers and trance speakers. Spirits cannot be seen—or grasped—therefore the supposed why and the wherefore of phenomena, and the principles on which they are based, are boldly declared by the would-be Solomons. Many minds refuse to accept any evidence but that which they personally have witnessed, and on that limited personal foundation they deny past knowledge gained by others, and form theories that fit their knowledge. If they think Aunt Sally comes to them as a ghost, her statements become their Bible, and all are theological bigots who refuse to trust in the mouthpiece of Aunt Sally of the alley. Primary Spiritualism in Great Britain we take to be simply illustrations of the phenomenal division of Christianity. A higher range of precepts to govern us in our life-struggles we cannot have—a higher range of phenomena than those unfolded through the incidents narrated in the New Testament we cannot have. Spiritualism is the belief in *God is a SPIRIT*, and in the personal love and care of a Divine Father, and in the knowledge of the personal action of disembodied human spirits. The error of many of the clergy has been their declaration that all physical evidences of Divine power ceased 1,800 years ago. Our joy, as Spiritualists, in and out of the churches, is that we know it is a mistake, and that these evidences still continue for all human beings, more especially for those who try to live the life of “doing to others as they would that others do to them.” That devils exist and act we also know, but the Almighty mechanism controls. A beautiful, well-proportioned house is not to be deserted and pulled down because some of the workmen thoughtlessly misunderstood the architect’s written directions, and used some of the materials unskilfully or in error. We all know how in ordinary books and in Acts of Parliament, the mere punctuation of a sentence alters the meaning of an author—how much more is an error likely to creep in when the directions have to be translated from English to French, or from Greek to English?

The guidance of the Magazine has entailed on us new duties, so that its mechanism might be equal to carrying out the design we have to fully develop in subsequent months. The four declarations on the cover page we are proving, through the vastness of the elements in the universe, and through the atomic elements in man. That whatever is, and is to be in the future, one fact

is demonstrable; each individual continues to live at and after mere physical extinction. To understand that future and prepare for it ought to be our joy.

Extension of knowledge is the birthright power of each Spiritualist. By voice, or by pen, or by purse, let all concentrate their knowledge-power on the Nation. Support us, and we will support you.

Reviews.

Lights and Shadows of Spiritualism.—We have looked at the shadows of Mr. Home's book, and they are not only very deep, but in accord with the numerous exposures of rascals who, for money-making, have played the conjuror, without, like him, stating they are tricking. In all public movements of a social character there are men who try to find out the weak side of those they mingle with. The omnibus thief plants himself so as to get at the purse of the unsuspecting. The shopkeeper thief adulterates his tea, his coffee, his pepper, his butter, and blandly plunders his victim face to face. Of course he knows, and the buyers know that true tea, coffee, pepper, butter, &c., exist, and no one would be so foolish as to deny it. In like manner Spiritualists and others who have witnessed the true by signs infallible, are not disposed to rail against the true evidences of spirit-power they have witnessed because some "sillies" have been deceived, and have minutely related how. The main good of the bold—the fierce exposure by Mr. Home is to declare to the world the false, and repudiate the men and the women who disgrace social life in one of the divisions of vital interest to thousands. The narratives given, so far as we remember, are the same as already made public.

The weak part of the book is the almost total absence of any narratives of the *glorious rays of light* which have shone on hundreds of persons in this our England and Scotland since Mr. Home married a second time, and went abroad to reside. French society and French literature have doubtless narrowed his opportunities for obtaining exact knowledge as to passing events in Britain and America. Bad news flies—good news is leaden-footed.

Dark *séances* are the trickster's delight. The repudiation of "gas-put-out" sittings ought to be upheld. Dark *séances* ought to be stamped out by all true Spiritualists. That true phenomena can be had in the dark is as true as that a man can smile in the dark as well as in the light; but if you wish to see his physiognomy and satisfactorily judge, you must see his

features when the play of intelligence is passing through them. String tying—handkerchief tying is *no real* satisfaction. If darkness be so supposed essential for some of the phenomena, let it be *under* the table, while sitters can see each other's movements in a room full of light.

In Mr. Home's and also in Mr. Slade's presence there was no darkness at all. No need for darkness.

The vitality is spirit-power, and the condition LIGHT.

Terrible mischief has arisen from undeveloped mediums—worth, say, sixpence—palming themselves off publicly as worth genuine half-sovereigns; some as physical, some as trance extravisionaries. We have seen several shut their eyes, jerk their elbows, and, under the "control" of their own ignorance, spout in public, and end by saying the control was "polypus" or some sound like it. As we stated last month, page 239, "D. D. Home is an historical figure to British Society." He desires to rouse all who possess the True; to put down the vagabond race of scamps who call themselves mediums—scamps who will cant either the religious, or the comic ribald, if they can make it pay.

MUSIC.—"*Meeting and Parting*."—A mother's love has sent two pieces of music composed by her young son, "who has had no scientific training,—who has a genius for music." One of them—the primitive attempt, when almost a child—is a common-metre time of the hacknied type. Strange it is that ordinary metre hymns seem to bind all musicians to the creation of a cart-horse step. Nothing of the lark. The second piece of music is a gem—is original, and has the golden thread of melody interwoven in it. The title is *Meeting and Parting*—a canzonet by HERBERT BAINES. Published by CRAMER & Co., Regent Street. The poetic idea is the strange difference in physical life between "*Meeting and Parting*." We crave for melody. Something that the joyous mind can carol out by itself when no one is near; something that does not require "four voices" in perfect key to produce exact harmony before we can give voice to our feelings. The flow of melody in Sankey's music laid hold of the felt public want; and on the road, and through the window, we often hear the melodies of his sacred solos, sang as if they were enjoyed. For family joy, the next time the gift descends on Herbert Baines, let him desire a joyous thankful melody, with a good seconds twining round it, so that brother and sister, or sister and sister, may blend their voices and thoughts. Failing a better poem, let him take the "*Worship the King*" on the last page of this month's *Spiritual Magazine*.

OBIVIONISTS, ANNIHILATIONISTS, ANTI-RATIONALISTS.—Last month (May) we promised to give space in our June number for *their* display of good deeds in the collective form of associate bodies to feed the hungry in body and in mind. In the daily newspapers we have observed reports of many of the gigantic operations carried on by the Christian churches, but have failed to observe any by the Oblivionists. Yet faithful to our promise we have left space, for fear our eyes were dim. No scrap of paper has reached us, so we have the spectacle of no dates. We have heard the drum, but there is no army.

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PHYSICAL LIFE—EIGHTY PARTS WATER.

What is life? 'tis but a vapour,
 Soon it vanishes away;
 Life is like a dying taper.
 O! my soul, why wish to stay?
 Why not spread thy wings, and fly
 Straight to yonder world of joy.
 Joyful crowds, His throne surrounding,
 Sing with rapture of His love;
 Through the heavens His praise resounding,
 Fills the blissful courts above;
 Spread thy wings, my soul, and fly
 Straight to yonder world of joy.

AN EVENING HYMN.

O LORD, who by Thy presence hast made light
 The heat and burden of the toilsome day,
 Be with me also in the silent night,
 Be with me when the daylight fades away.
 Fraught with rich blessing, breathing sweet repose,
 The calm of evening settles on my breast;
 If Thou be with me when my labours close
 No more is needed to complete my rest.
 Bind up the wounds, assuage the aching smart
 Left in my bosom from the day just past,
 And let me on a Father's loving heart
 Forget my griefs, and find sweet rest at last.

WORSHIP THE KING.

O WORSHIP the King, all glorious above!
 O gratefully sing His power and His love:
 Our Shield and Defender, the Ancient of Days,
 Pavilioned in splendour, and girded with praise.
 O tell of His might, O sing of His grace,
 Whose robe is the light, whose canopy space;
 Whose chariots of wrath, deep thunder-clouds form;
 And dark is His path, on the wings of the storm.
 The earth with its store, of wonders untold,
 Almighty! Thy power hath founded of old;
 Hath established it fast, by changeless decree,
 And round it hath cast, like a mantle, the sea.
 Thy bountiful care, what tongue can recite?
 It breathes in the air, it shines in the light,
 It streams from the hills, it descends to the plain,
 And sweetly distils in the dew and the rain.
 O measureless Might! ineffable Love!
 While angels delight to hymn Thee above,
 The humbler creation, though feeble their lays
 With true adoration, shall lisp to Thy praise.

POPLAR HOSPITAL FOR ACCIDENTS. Total Patients last year 4,500. Located exactly where wanted, among the hard-working poor, who give what little aid they can. The assured funds are very small. CONTRIBUTIONS (especially annual subscriptions) are anxiously solicited.
No. 303, East India Road, E. W. H. BEAUMONT, Secretary.

STEAM to NEW YORK from SOUTHAMPTON.—Mail Line.—The STEAMSHIPS of the NORTH GERMAN LLOYD are appointed by Her Majesty's Postmaster-General to leave SOUTHAMPTON for NEW YORK direct as follows:—

Mosel ...	3,000 tons	700-horse power	Tuesday, May 29
Oder ...	3,000 tons	700-horse power	Tuesday, June 5
Rhein ...	3,000 tons	700-horse power	Tuesday, June 12
Neckar ...	3,000 tons	700-horse power	Tuesday, June 19

Fares—first class, upper saloon, £23; lower saloon, £13. Apply to PHILLIPS and GRAVES, St. Dunstan's House, City, E.C., or to KELLER, WALLIS and POSTLETHWAITE, 16 and 17, King William Street, City, E.C.; 73, Piccadilly, Manchester; and at Southampton.

LAW LIFE ASSURANCE SOCIETY, Fleet Street, London.

Invested Assets on the 31st December, 1876	£5,493,862
Income for the past year	488,970
Amount paid on Death to December last	11,148,830
Aggregate Reversionary Bonuses hitherto allotted	5,523,138

The expenses of management (including commission), are about $\frac{1}{4}$ per cent. on the annual income.

Attention is especially called to the New Rates of Premium recently adopted by the office

The Rates for Young Lives will be found materially lower than heretofore.

Policies effected this year will be entitled to share in the profits at the next Division, in December, 1879.

Forms of Proposal, &c., will be sent on application to the office.

LAND SECURITIES COMPANY (Limited). Established 1864.
Subscribed capital, £1,000,000. Paid up, £100,000. Uncalled, £900,000.

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GRANVILLE R. RYDER, Esq., M.P., Managing Director.	

The 46th QUARTERLY RETURN of the Land Securities Company (Limited), under 28 and 29 Vict., c. 78, and 33 and 34 Vict., c. 20, to the Government Office of Land Registry, showed on March 31, 1877.

Amount of registered Mortgages	£1,921,548 15 0
Amount of registered Mortgage Debentures...	1,907,372 18 6
The value of the registered Mortgages has been certified under	
the above Acts, to be not less than	2,883,000 0 0
Making the margin of value not less than	961,000 0 0

The Mortgages thus registered are deposited at the Land Registry as a basis for the issue of Mortgage Debentures of not more than aggregate equivalent amount, additional Mortgages being registered, and deposited as additional Mortgage Debentures are required. The holders of the registered Mortgage Debentures have, in addition to the security of the Mortgages, the collateral guarantee of the uncalled capital and assets (representing the paid-up capital) of the Company.

Trustees having certain powers, may invest under 28 and 29 Vict., c. 78, s. 40, in the registered Mortgage Debentures.

The Mortgage Debentures are issued at present, at the following Rates:—

If repayable on six months' notice, or for a fixed term of less than seven years, £4 per cent.

If for seven years, and up to 10 years, £4 5s. per cent.

For further particulars apply to GRANVILLE R. RYDER, Esq., M.P., Managing Director, Land Securities Company (Limited), 1, Gt. George St., Westminster, S.W.

As a **HEALTH-GIVING, REFRESHING, COOLING, and
INVIGORATING BEVERAGE,** use

ENO'S FRUIT SALT,

PREPARED FROM SOUND RIPE FRUIT.

It is the best Preventive and Cure for

Biliousness, Sick Headache, Skin Eruptions, Giddiness, Feverishness, Mental Depression, Want of Appetite, Constipation, Vomiting, Thirst, &c.,

And to remove the Effects of

**Errors of Eating and Drinking ;
or as a gentle Laxative and Tonic in
the various forms of Indigestion.**

**Also Gouty or Rheumatic Poisons from
the Blood,**

The neglect of which often results in Heart
Disease and Sudden Death.

A NATURAL APERIENT.—ENO'S FRUIT
SALT, when taken with warm water, acts as a
natural aperient, its simple but natural action
removes all impurities, thus preserving and
restoring health.

"Rosina Cottage, Ventnor, Isle of Wight,
"January 29, 1877.

"To Mr. Eno.—Dear Sir,—I write to thank
you as being one of my best friends. I com-
menced to take your FRUIT SALT on the 14th
of December last, and it has not only cured me
of the symptoms advertised, but also of cramp,
which I have had occasionally ever since I can
remember. The effects in my case are astonish-
ing, as I am constitutionally bilious, and am
now fifty-two years of age. My mother and
youngest sister were never cured of sickness
(biliousness seems hereditary), and I quite
expected to suffer like them for the rest of my
life. I am now taking my fourth bottle, and
was joined in the others by some of my family,
so that I have taken scarcely three bottles. I
feel I ought to make some acknowledgment,
so trust you will excuse this.

"ELIZA PELLING."

"14, Rue de la Paix, Paris, Jan. 16, 1877.

"A gentleman called in yesterday; he is a
constant sufferer from Chronic Dyspepsia, and
has taken all sorts of Mineral Waters. I
recommended him to give your Salt a trial,
which he did, and received great benefit; he
says he never knew what it was to be without
pain until he tried your Salt, and for the future
shall never be without it in the house.

"M. BERAL."

Messrs. GIBSON & SON, Chemists, of
Hexham, say:—"Since we introduced your
FRUIT SALT in Hexham, a few months ago,
we have sold above one thousand bottles, and
it gives general satisfaction; as customers who
get it almost always recommend it to their
friends."

A Lady writes:—"I think you will be glad to hear that I find your FRUIT SALT a most valuable
remedy; and I can assure you I recommend it to all my friends, and the result is always satisfactory.
Everything, medicine or food, ceased to act properly for at least three months before I commenced
taking it; the little food I could take generally punished me or returned. My life was one of great
suffering, so that I must have succumbed before long. To me and our family it has been a great
earthly blessing. I feel I cannot say too much for it."

*If its great value in keeping the Body in health were universally known no Family
would be without it.*

Price 2s. 9d. and 4s. 6d. Sold by Chemists.

Prepared only by J. C. ENO, Fruit Salt Works, Newcastle-on-Tyne.

SOLE AGENT FOR PARIS—PHARMACIE DE BERAL, 14, RUE DE LA PAIX.

